O happie thou, and all that ſhall with thee
Well followe him that led and is the way:
They followe well whom he hath bleſt to ſee
The path, and truſt the guide that cannot ſtray.
Oh, well he liued whom God did ſo applie:
Oh well he died that liues eternallie.

We thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy ſpeech, thy trauaile in his ſeruice rife,
Thy writings left whereby we ſtill be taught.
And in thy death Gods holie name be bleſt:
O bleſſed dead that in the Lord doo reſt.

FINIS.

27 AP 58

Imprinted at London for Thomas
VVoodcocke, dwelling in Paules
Churchyard at the ſigne of the
blacke Beare. 1590.

O happie thou, and all that ſhall with thee
Well followe him that led and is the way:
They followe well whom he hath bleſt to ſee
The path, and truſt the guide that cannot ſtray.
Oh, well he liued whom God did ſo applie:
Oh well he died that liues eternallie.

We thanke our God for thee and for thy life,
And for the good that he by thee hath wrought,
Thy ſpeech, thy trauaile in his ſeruice rife,
Thy writings left whereby we ſtill be taught.
And in thy death Gods holie name be bleſt:
O bleſſed dead that in the Lord doo reſt.

FINIS.

27 AP 58

Imprinted at London for Thomas
VVoodcocke, dwelling in Paules
Churchyard at the ſigne of the
blacke Beare. 1590.

CERTAINE PLAINE, briefe, and comfortable Notes vpon euerie Chapter of Geneſis.

GATHERED AND LAID DOWNE for the good of them that are not able to vſe better helpes, and yet carefull to reade the worde, and right heartilie deſirous to taſte the ſweete of it.

By the Reuerend Father Geruaſe Babington, Biſhop of Landaph.

PSAL. 119. 103.

O how ſweete is thy worde vnto my mouth? ſweeter then honie vnto my throte.

EZEK. 3. verſe 3.

Then did I eate the rowle, and fill my bowels with it, and it was in my mouth as ſweete as honie.

LONDON
Printed for Thomas Charde, 1592.

To the godly disposed Reader.

I Haue often desired to haue some good occasion offered me, wherby I might at the least in word (for God knowes in deed I am verie vnable) to testifie my vnfeigned zeale and good will to the Authour of this booke, for the comforts and sweet instructions I haue receiued by his most holy labors. And although my iudgement be but slender, and therefore my sentence little woorth, yet vnder the Authours correction, with whom I am vnacquainted, and without whose knowledge I am bold thus farre to presume, I dare giue this testimonie of all his workes, and so of this amongst the rest, that he doth therein vtter as great loue to the Church of God, and as feruent zeal vnto the truth, as euer did any Englishman that hath writen. I humblie beseech God that his faithfull trauailes may prouoke others of his calling to followe his steps in the like care of gods people cõmitted to their charge. One thing is necessarie, al the rest are but accidents and retainers, the Lord make vs more carefull to the attaining thereof, and increase in this Reuerend Authour zeale and heauenly strength, to proceed as he hath begun to helpe forward the Lordes haruest, which lieth withering vpon the ground in many places for want of workemen. The Lord for his elects sake, haste the comming of his son Iesus Christ to iudgement, confound all his obstinate enemies, and vntill then graunt vs his peace, with Christian constancie and obedience to his truth.

Amen.



Thine in the Lord, Edm. Littleton
student in diuinitie.

The Preface to the Christian Reader, shewing amongst other things the most necessarie vse of such easie commentaries, and the intendment of the Author.

ALthough (gentle Reader) God and man both may look for at our hands that al of vs should be able to prophecie (as *Moses* speaketh) and al of vs haue our wits so exercised in ý word, that we could euen without a guide, wade in the deepe places thereof, nowe, I say, that the light of the Gospel hath bene set on a candlestick so long, and not onely *Moses* and the Prophets, but also the Apostles and Euangelists haue in euery citie almost, such as preach them vpon the Sabboths and festiuall dayes: yet for al that, to true it is, and with griefe of heart be it spoken, as well as to their shame that are faultie, the greatest part haue no knowledge in the scriptures, to account of, & the vision, I meane the doctrine of the olde & new testament, is a booke that is sealed, as the Prophet speaketh. The causes whereof as they are common and not vnknowne: first our owne naturall corruption, whereby we loue darknes more then light, and ease more then paynes taking, next the malice of our ancient enemie, who because he could not hinder the winds from blowing, & the seede frō being sowne vpō the earth (which he principally aymed at) therfore hee bestirreth himselfe so much the more egerly to take that which is sowne, out of mens hearts, and to make it vnprofitable: so are the remedies as easie to be discerned, I pray God they may be at length as well thought vpon, & attained. And what be they? The first and chiefest is the holy spirite of God, who being giuen to a man, searcheth all things euen the deepe things of God. 1. Cor. 2. But vntil he be giuen there remaineth a vaile ouer the heart vntaken away in the reading of Gods booke, and so that which should haue beene for our light, is made vnto vs an occasion of falling. What shall we say then? Is the letter dark, or doth it turne any out of the way? Nó, our minds are darke, euen darknes it selfe. *1 John* 1.5. And though there appeare vnto vs a great light, as there did vnto *Saul*, at noone day, yet vntill by the finger of the holy ghost, as it were by the hands of *Ananias*, the scales of naturall ignorance bee

Heb. 5.

Act. 13, 27.

Esay. 29. 11.

2. *Cor.* 3.

taken away frō our eies, wel we may ſuffer our ſelues to be led by others, but we ſhall not be able to ſee our way our ſelues.

Epheſ.1. For this cauſe S *Paul* praied for the Epheſians, that the ſpirit of wiſdome and reuelation might be giuen thē, & that the eies of their vnderſtanding might be lightned, &c. And for this cauſe are we to pray with all maner of praier and ſupplication, and with al earneſtnes, that this key of *Dauid*, of ỹ true *Dauid* Ieſus Chriſt might be giuen vs. For if the ſpirit once open no man ſhutteth, but if he ſhut, & ſo long as he ſhutteth no man can open; nay as *Auſten* ſaith, though god himſelf ſhould appeare vnto vs in ſome likenes of man, and ſpeak vnto vs, yet if he do not moue vs, & direct vs by his inward grace (the grace of his ſpirit) he ſhould do vs no good at al with al his preaching. Therfore I ſay (deare brother) begin here, make praier for Gods enlightning ſpirite the firſt ſtaffe of thy ladder, and the firſt ſtone of thy building. Pray for the ſame early and late, and doubt not but it ſhalbe giuē the. For if we that be euil can giue good gifts vnto our children, how much more ſhall our heauenly father giue the holy Ghoſt to them that deſire him? This promiſe is made by Chriſt himſelfe, and by no worſe perſon, and therfore as he that beleeueth it, hath ſealed that God is true, *Ioh.*3.33. ſo he that beleeueth it not, yea or doubteth of it, ſaying, who ſhall aſcend into heauen and fetch me the ſpirit, the ſame man maketh Chriſt a liar, and ſo diſhonoreth the ſonne, and the father to. This may ſuffice concerning the principal help for the vnderſtanding of the Scriptures. Now beſides this there are certaine inferior helps and means, which though they be not as effectual as the former, for God forbid we ſhould make any compariſon betweene the power of God and the weaknes of man, yet they be moſt neceſſarie and no way to be neglected. Nay this is true, that if we ſhould do nothing but pray, as did the Meſſalians of old, or hold open our mouthes (as it were) & gape after extraordinary inſpirations as certaine Euthuſiaſts do to this day, we ſhould do no leſſe then tempt God (like to them that will take no paines with their ground, and yet looke for a good crop) and ſo in ſtead of bleſſing, wee ſhould reape a curſe. Therfore though we muſt begin with praier, yet we may not be content with praier, but we muſt ioine to it, firſt a diligent hearkning to our paſtors & teachers, like as the Iſraelites

Auguſt.15. de ciuit.dei. cap.6.

Luc.11.13.

hearke

hearkened to the Leuites when they read Gods worde vnto them, and gaue the ſence. *Nehe* 8. Secondly a diligent reading of the ſcriptures by our ſelues like the men of *Berea*. *Act.* 17. and like *Timothie*. 2. *Tim.* 3. who knew them of a child: thirdly diligent queſtioning and conferring with them that haue more skil then our ſelues, in which reſpect *Marcella* is highly cõmended by *Hieronym*, becauſe as oft as ſhe came in his ſight, ſhee moued him ſome doubt or other out of the ſcripture: laſtly, a diligent ſearching and peruſing of the expoſitions of the learned ſet forth in writing, as *Ambroſius*, *Paula*, *Euſtochium* and others in the primatiue Churdh (that I mention none of ẏ latter times) haue beene ſo forward this way, that they procured the godly learned, (as *Origen*, *Hieronym* and others) to cõment & write vpon diuerſe parts of the Scripture for their edifying, which they did not of any perſwaſion like to that of the Papiſts, that ẏ ſcriptures for hardnes are like to the ſame cities of the *Anakims*. *Num.* 13. which were ſo ſtrong & ſo walled that they made the children of Iſrael quake to thinke of them, and for dãger as perillous in a maner to be medled with as the tree of the knowledge of good and euill, which brought preſent death to thẽ that touched it: No, for then they would not haue turned & toſſed the bible ſo as they did, but they would haue beene as ſoone wearie of it, as thẽ men of *Ekron* were of the Arke of god. 1. *Sam.* 5. But partly in reſpect of their duty, wherby they were bound not onely not to deſpiſe, but euen to vſe the gift that was in others; knowing that whether it were *Paul*, or *Apollos*, or *Cephas*, or this miniſter, or that miniſter, or whoſoeuer, all were theirs, and that all might receiue profite: partlie alſo for their eaſe that they might be led forward vnto perfection, the next way by them that by all likelihood knew it better then they, their vocation leading them eſpecially to trauers the ground. Theſe and the like reaſons moued them (to haue a reſpect to the direction of thoſe writers, but not to captiuate their ſenſes to it) which becauſe they ſtill do remaine, yea and will to the end of the world, therefore the commentaries of the learned for the more eaſie vnderſtanding of the ſcripture are alwayes neceſſarie. Now for them that vnderſtand the tongues, there are ſo many extant alreadie (the lords

Hieron in proem. epiſt. ad Galat.

1. *Sam.* 5.

1. *Cor.* 3.

name

name be bleſſed) and ſo many come forth [illegible], that a man may ſay of them as *Moſes* ſayd of thoſe that offered for the furniſhing of the Tabernacle, *Exod.* 36. The people bring too much and more then inough for the vſe of the worke that the Lord hath commanded to be made. Indeed vnneath a mans life will ſuffice to reade the bookes that are written alreadie vppon the ſcriptures in the three chiefe tongues, but yet for them that are ignorant of the tongues, there is not as yet (to borrow a fewe of *Moſes* words) an helper found out meete for them. I granr the notes that we haue vpon our Engliſh bibles are moſt ſound and profitable; but they want application for the moſt part, (howe could it be choſen? except the volume ſhould haue beene made not portable) the commentaries alſo vpon diuerſe parts of the Scripture tranſlated into our mother tongue (for I haue not ſeene many of our mens making; others haue laboured for vs, and we haue entred into their labours) they are right worthie and moſt woorth the reading, but yet for the more learned and zealous ſort of the common people, not for them that were lately weaned from the breſt, and muſt be tolled on by a little at once, and by a ſmall price alſo. Therfore when I vnderſtoode that God had put into the heart of this Reuerend & excellent builder (the Author of theſe notes) to employ his talent this way alſo, namely by writing vppon the Scripture to profite the common people, I reioyced greatly and was full of comfort, not onely becauſe of his learning and ſufficiencie (being knowne to bee a workeman that needeth not to be aſhamed) but alſo for his wiſe diſcretions ſake, for that he knoweth howe to abound, and how to be ſparing, and ſo to handle the matter, that they for whom it was prouided might be moſt benefited. For this I ſay, I reioyced (like as the Iſraelites when they found the well *Num.* 21. they made a ſong in the praiſe of it) yea I confeſſe I exhorted him to goe forward with this intendment of his, though he ſhould omitte many of his ſermons & lectures. For I conſidered that though a mans liuely voice moueth more, yet a mans writing teacheth more: more throughly, becauſe it giueth a man leaue to conſider of it, and doth not ſtrike his eares onely, and then away, (for which cauſe wordes [illegible] ſaide by the wiſe Poet to haue

Viniger)

Exod. 35.

Iohn 4.38.

Num. 21. 17.

Winiges) more generally, becauſe it reacheth not onely to them that are neere, but alſo to them that are farre off, not onely to them that are aliue, but alſo to them that are yet vnborne. In deede ſo it is, he that ſpeaketh profiteth his owne congregation, but he that writeth profiteth all: he that ſpeaketh profiteth for an houre; and he that writeth profiteth for euer. Therefore I ſay, I perſwaded him to redeeme this power of dooing more good, whatſoeuer it ſhoulde coſt him, or rather whatſoeuer it ſhoulde coſt vs by wanting his reading. But nowe when I perceyued for all this taſke, and the like, hee was alwayes the ſame man for aſſiduitie in preaching, euen as the children of Iſrael ſhronke not downe vnder their labour, howſoeuer it were increaſed, then I gaue glorie vnto God, ſaying, Surely the Lord hath done great things for him, yea the Lorde doth great things for the people ouer whom he placeth him. For who is able to ſpeake oftner? who is able to doe more good? Of ſuch as are painfull, being moſt readie, of ſuch as are readie being moſt painefull, of ſuch as are pithie being moſt familiar, of ſuch as are familiar being moſt pithie: learned without oſtentation, ſweete without gloſing, zealous without newfangling, beloued and louing againe, mouing and moued himſelfe, comfortable and comforted himſelfe. I do not giue him halfe his dew, as they know that know him, and yet happily more then euerie one that knoweth vs both doth thinke fit to proceede out of my mouth, I being ſo linked to him as I am. But truth is truth who ſoeuer is the ſpeaker, and of the abundance of the heart, the mouth will vtter, & the pen will write howſoeuer it be taken. And yet when Chriſt himſelfe refuſed not the teſtimonie of *Iohn* for all he was his kinſman, becauſe though he had knowē Chriſt after the fleſh, yet he knew him ſo no more, I truſt the like reſpect neede not make me ſeeme abſurde all the while I yeelde nothing to fleſh and bloud, and do not ſtretch my ſelfe beyond his meaſure (as the Apoſtle ſpeaketh.) Well, this Reuerend and Honourable man is now remooued from vs, being called to a greater charge of gouernment and ouerſight, but ſo that firſt he left his owne teares behind him; which ſhewed how he loued vs, and from vs for the moſt part he caried away

Exod. 1.

Iohn. 1.

2. Cor. 5.

our

our verie hearts, not onely our teares, ſo deare he was vnto vs. We pray therefore for him that God would bleſſe him, and his labours euerie way, as he did among vs, and that hee may be among his flocke with ioy, and not with griefe: alſo to him we are ſuters that he would not forget vs being abſent, but ſeeke to doe vs good (among others) by publiſhing his godly labours. Truly (gentle Reader) though I cannot doe thee good by my ſelfe, yet whatſoeuer fauour or credit I may ſeeme to be in with him, the ſame I will gladly employ for thy ſake vnto that end; namely I wil be to him (as *Socrates* ſayth he was to the Athenians) a ſpurre or a ſtinger to pricke him forwarde, or rather (to ſpeake as *Iſay* ſpeaketh) I will be his remembrancer, and giue him no reſt vntill hee haue gone through the bookes of *Moſes*, at the leaſt. This, if God giue him life ſo long, and if in the meane time ſome come not in to his helpe, as *Aaron* and *Hur* helped *Moſes* when hee was wearie with holding vp his handes, or as *Peters* partners helped him, *Luke* 6. when his net was torne. Farewell (good Reader) and doe thou alſo bleſſe and loue this man, who for thy ſake doth thus debaſe himſelfe (becauſe he would not exceede thy capacitie be thou neuer ſo ſimple) whereas he could otherwiſe get himſelfe a great name like the great men of the earth, by writing for the reach of the better learned: againe farewell. Hereford 1. April. 1592.

Thine in the Lord Ieſus,

Miles Smith.

Thos Willson Decr. 13th 1793

Certaine plaine, breefe, and comfortable Notes vpon euery chapter of Genesis,

gathered and layd downe for the good of them that are not able to vse better helpes, and yet are carefull to reade the word, and right heartily desirous to taste the sweete of it.

Thomas Willson his Booke 1793

Genesis, Chap. 1.

The whole Chapter intreateth of the Creation of the World, and particularly deliuereth vnto vs, these poyntes to bee considered of:

- Who Created.
- What was Created.
- When.
- How.
- Whereof.
- To what end.
- In what space.

TOuching the first, it saith God created, therein implying the whole Trinity, God the Father, God the Sonne, and God the holy Ghost: for so we learne by conference of other Scriptures with this. Of the Father giue those Apostls witnes When they list vp their voyces to God with one accord, and sayd O Lorde thou art the God which hast made the Heauen and the Earth, the Sea & all things that are therin, against thy holy Sonne Iesus, &c. Also [illegible] he said to *Iob*, Where wast thou All things that were made [illegible] of the earth, &c. Of the Sonne and without him was made [illegible]nselfe what the Psalme saith:

Verse. 1. The Trinitie createth.

Acts. 4. 24.

Iob. 38. 4

Hebr. 1. 10. Psa. 102. 25

Thou Lorde in the beginning haste established the Earth, and the Heauens are the works of thy hands. Also that in the Euangelist, all things were made by it, (to wit, by tye worde Christ) and without it was made nothing that was made.

Iohn.1.3.

Of the Holy-ghost witnesseth Iob when hee saith, his Spirit hath garnished the heauens, and againe: The Spirit of God hath made mee, and the breath of the almightie hath giuen me life. And in this place by the iudgement of verye learned, The Spirit of God mooued vpon the waters: by consequence, those woords of Ieremie: The gods that haue not made Heauen and Earth, shall perish from the Earth, and from vnder heauen If then the Holy-ghost should not create, hee should bee no God: yea of all the three persons conclude thus, and so this Prophets testimony shall inferre the creation of each person. Austen saith, *Sicut personæ sunt inseperabiles, ita inseperabiliter agunt*: as the persons are inseperable among themselues so doo they woorke inseperablye. Againe, *Opera Trinitatis quoad extra sunt indiuisa & communia*, with many such testimonies. In this very place that we now looke vpon, the Hebrue woord for God is of the plurall number, to note (as some thinke) the pluralitie of persons, & the verbe created, of the singular number, to note the vnity of deitie in them all. And vers. 26. it is said, Come let vs make man, noting the three persons all ioynt creators together, and cannot be vnderstood of Angels, as spoken to them, because man was not created according to the Image of Angels, but of God. Now if any should doubt how the first article of our beleefe agreeth with this which attributeth the creation to God the Father, it may be answered that it is not so doone there, to the ende to exclude eyther Sonne or Holy-ghost, but onely to shew the order and manner of the creation, and other woorkes of God: for as the father is the fountaine of the Godhead, and yet not therefore either Sonne or Holy-ghost excluded from the same, but each of them God, & equall with the Father as touching the Godhead: so rightly is the Father made author of creation, and yet neither Sonne nor Holy-ghost idle in the same. Bu[illegible] that by a certaine order the crea[illegible]

Iob.26.13.

33.4.

Zanch.de tribus Elohim.14. pag.1.par. Metandis.

Iere.10.11

In Genes.

προκατα-ρκτικὴ αἰτία τῶν γελαμένων ὁ πατὴρ. Δημιουργικὸν ὁ μὸς τελειωτικὸν τὸ πνεῦμα. Basil.

firſt in order, willeth it as it was, the whole fabrick and courſe of things created. Then he expreſſeth this will by his Sonne, in whom as the Image of his Father, the decree and order of all the worke ſhined: he ſpake and they were made and diſtinguiſhed in theyr orders. Thirdly the Holy ghoſt together with them both, worketh alſo immediatly, cheriſhing and nouriſhing what was created, and giuing motion vnto them. Thus was there an order in the worke, and yet all three perſons ioyntly creators of all together. This marked and remembred, both anſwereth the doubt now in ſpeeche touching our beleefe, and many other places of Scripture alſo, wherein the creation is aſcribed in ſhew of words but to one perſon. Iohn ſaith, All things were made by the ſonne. Paule ſaith, Yet vnto vs there is but one God, which is the Father of whom are all things. And in the ſame verſe he ſaith of Chriſt, that By him are all things, and ſuch like Auſten ſaith *Filius non agit a ſe, ſed per ſe.* The Sonne dooth not of himſelfe, but by himſelfe. All which ſpeeches and theyr like eyther in Scripture or Fathers, note an order among the perſons in their worke, but exclude none from the ſame. For as we ſaye the Fire ſhyneth by the light which commeth from the ſame, and yet we make not that light any ſeruile inſtrument off or to the ſame fire, but euen his naturall force and power: So is the Father ſayde to doo whatſoeuer hee dooth by the Sonne, and yet not as by any vnder inſtrument and inferiour meanes, as wickedlye the Arians would conclude, but as by his ſubſtantiall power and vertue. And againe, as wee ſaye the fyre ſhyneth, and the light of the fyre alſo ſhyneth: ſo all which the Father dooth, the Sonne alſo dooth. Thus much of this poynte.

Colo. 1. 15.

1. Cor. 8. 6.

Note.

2 What was created. Heauen and earth, ſay theſe words of Moſes heere: And Heauen and Earth and Sea, and all things that are in them, ſay the Apoſtles in an other place. But that the generalitie bee not miſtaken, you muſt remember that needefull limitation which the Apoſtle addeth when hee ſayth, All things that were made. By him all things were made, and without him was made nothing, That was made,

Verſe. 1.

Acts. 4. 24.

Iohn. 1. 3.

By which clause is made a plaine distinction of things created, from things vncreated. Nazianzene & Epiphanius, with other of the old writers, rightly concluded vpon it against the Arians, that as the Father was not made nor created, so neither Sonne nor holy Ghost were. But especially this clause discerneth and distinguisheth the workes of God and good creatures, from sinne and death, and such like, which were not things made, but came otherwise, not things positiuely, as I may speake of themselues, but a priuation, destruction, and horrible deprauation of the order first made by God. Thus teacheth Iohn when he maketh Satan the author of lyes, and saith then he speaketh of his owne. Againe when he saith, the concupiscence of the flesh is not of the Father, but of the world: and in the next Chapter, He that committeth sinne is of the Deuill, for the Deuill sinneth from the beginning. And as for death, By sinne came death, saith the Apostle, and the reward of sinne is death, &c. When it is sayd therefore that God made all things, remember to adde this, all things that were made, as S. Iohn doth, and so shall you exclude from the worke of God, all sinne, death, deformitie, confusion, tyranny, calamitie, and such like, which being neuer made by God, are crept in by Satans malice and mans corruption, as breaches and blots of Gods order.

Iohn. 8.
1. Epist. 2. 3. 8.

3 *When?* In the beginning saith *Moses* heere, and much a doo haue curious heads made about these words. But if we haue that reuerent feare in vs, that all men ought to haue toward the word of God, they are plaine inough: for if he had saide in the end, God created heauen and earth, would we not streight haue conceiued, that hee created them last, to wit, in the worke of the sixte day? And why should we not as easily conceiue him, when he saith in the beginning to meane nothing, but first of all, to wit, the first day, and so leaue all vngodly quirkes to a vaine heart, that shall weepe for such wickednes one daye? *In principio*, say the best interpreters, that is, *Certo ac definito tempore, atque adeò in principio temporum, non ab æterno*. In the beginning, that is in a certaine and definite time, and euen in the beginning of time: not from euerlasting. *In principio, scilicet creandi*. In the beginning, to

wit,

wit, of creating ſaith very rightly: Abben Hezra, God created heauen and earth. And let theſe graue lights of graue and learned men ſway more with vs then a thouſand lubtilties, which as Syrach ſpeaketh, are fine ſubtilties, but vnrighteous. This creation of it in the beginning, conuinceth the falſhood that it is eternall. So do many things mo beſide this, and namely that computation which is generally receiued of all men of the yeares which it hath indured, and which be now paſt ſince the creation. But neuertheleſſe-on go ſome with their blinde concepts, and would proone the contrary. For firſt ſay they, if we grant the world had a beginning, then was God idle euer before, but that is abſurd, therefore it was not created, but was eternall. We may anſwer them firſt, that the rule which they harpe vpon in this argument, namely that *Perfectiſsima cauſa non eſt otioſa*: the moſt perfect cauſe is not idle, *Non eſt vera dea gentibus voluntarius*, is not true of ſuch things as worke by will, or willingly, as the moſt excellent Carpenter may forbeare his worke and action a time. If they thinke that God was alone, therein they ſhew themſelues carnall and ſpeake carnally. For how ſhould he be alone more then, then now, vnto whome all things are preſent, though they be future, and things that are not as if they were. Hierom vpon this occaſion citeth that ſaying of Scipio. *Nunquam minus ſolus quàm cum maxime ſolus*. Neuer leſſe alone then when I am moſt alone. And cannot this be true much more of God, that he is not alone without theſe creatures which he made. Could he ſay it when his countrey was loſt, his wife and children, freends and louers, that yet all his good was with him, and cannot the Lord ſay it much more, that his good ſtandeth not in the preſence of creatures, but before euer they were, and now that they are, yet all his is with him without them? Chriſt ſayth, hee is not alone, not in reſpect of any company of man or creature, but in reſpect of his Father whome he ſaith to bee with him. Nowe ſhall Chriſt not bee alone in reſpecte of hys diuine coniunction with hys Father, and ſhall it not be alike with the Father in regard of his ſonne, and with the holy Ghoſt in regard of them both, and with eache of them in reſpect of others. Surely that inſeperable vnitie of the Trinitie denyeth to euery perſon a poſſibilitie to be alone.

Syra.19.24

The 1. arg. againſt the creation of the world.

Iohn.8.29.

And that inſearchable myſterie of the fruition of his owne glorye, is other manner of company (if I may ſo ſpeake) then all the creatures of this world can yeeld him.

O but yet ſay they, what did God euer before. Verely ſaith Auſten, he made Hell for ſuch buſie braines & vnreformed harts and toongs, that will ſo curiouſly enter into Gods ſecrets. How much better would the words of the modeſt and godly Apoſtle become them. O the deepenes of the riches both of the wiſdom and knowledge of God: howe vnſearchable are his iudgements and his wayes paſt finding out, who hath knowne the minde of the Lord, or who was his counſeller, &c. Rom. 11. 34

Secondly they reaſon thus. The mouer & the thing moued, be relatiues, and the one ſuppoſeth the other. But God the mouer was euer, therefore the thing moued, to wit the world. But we anſwer them to this alſo truly, that if there be a mouer actually, then there muſt needes alſo be a thing moued. But God though he were from euerlaſting himſelfe, yet did he not actually mooue in reſpect of theſe outward creatures, which are without his eſſence, but onely was *Mouens potentia*. It is farre differing therefore to ſpeake of one as was ſaid before, that worketh by wil and freely, & to ſpeake of a thing that worketh naturally, & it is no abſurditie to ſay, ẏ the relation betwixt the firſt cauſe & the world made, began in time, ſince the creation of the world is an outward action of God, & voluntary. The very ſame anſwer may be made vnto the rule, whē the cauſe is, the effect is, the cauſe eternal, therfore the effect, to wit, ẏ world. For this holdeth in natural things alſo, that worke naturally & neceſſarily, but not in things ẏ worke freely & willingly, as God did in creating. Otherwiſe euery houſe muſt be as ancient as the Carpenter that made it. No the relatiō ther betwixt ẏ cauſe & the effect, beginneth in time after, becauſe he is a voluntary cauſe, & ſo is it with God. Silly then & ſlack are theſe concluſions you euidently ſee, and far from demonſtrations.

Thirdly they reaſon thus. That which hath no alteration, is not ſubiect to generation or corruption: The heauen hath no alterations for thus many thouſand yeares none haue beene obſerued. Therefore it is not ſubiect to generation to be made, or corruption, to ceaſe to be. Therefore it is eternall. We aunſwer,

that

that all though it might be truly sayde, that many partes of the worlde are subiect to alterations, as the aire, the water, the earth, &c, and consequently the whole not perpetuall, whose parts be alterable. Yet with diuinitie we rather say, that *Generatio physica*, naturall generation and creation be two things, and differ much: so do *Corruptio physica*, naturall corruption and violent destruction, which a renuing shal follow. Therefore although neither generation nor corruption can be without alteration, yet things may be created that haue no alterations, as Angels, starres, soules. And by diuine power celestiall bodies may be destroyed, or at least changed and renued according to the saying: Heauen and earth shall passe, and againe: They all shall waxe old as doth a garment, &c. Behold I create a new heauen, and new earth, and with such like. For the argument then it may be granted, that albeit the world was not *Genitus*, generated, as I may say, yet it was created by God of nothing. and so their purpose faileth for all this cauill also.

Fourthly they say, Time is eternall, therefore *motus*, mouing: for time is the measure of mouing: & if motion, then a thing moued, to wit, the world, &c. For answer whereunto, first the consequence may be denyed: for time is not onely taken as philosophy taketh it, for measure of mouing, according to first and later. But sometime it is put simply and absolutely for the continuance of a thing, though it be not the measure of the motion of the same. So may we call eternitie, and that infinite continuance, that I may so speake of God, who hath bin from euerlasting. But this is improperly, for indeed the maner that hath taken place in schooles, is to call time the measure of mouing. Now Aristotle not able by naturall wit, to see rightly what difference was betwixt time & eternitie, or what maner of continuance eternitie was, iudged time to be eternall, because he saw an eternitie of a mouer: which is not so, for there may be a mouer eternall, to wit, God, albeit no *motus corporis mobilis*: for God is not *corpus mobile*, as the parts of the world are, & as philosophie meaneth. Now *Tempus est mensura motus corporis mobilis non dei*, according to Philosophy. Secondly touching the antecedent, that time is eternall, it may truly also be denyed. And for that which is vsually brought to proue it, that it began with the first mouer in some moment or poynte

of time, which point being a coniunction of passed and future, presuppoſeth a point passed, and ſo an other infinitely: it may be answered that euery point of time is not a continuer & ioiner of passed and future, but it is also sometime πέρας τοῦ χρόνου, an ending of time, whether it be at the beginning or ending, for as for example, the point in the line is not euer a continuer of the same line, ioyning that which followeth after, to that which went before, but also a certaine thing both beginning and ending the line: So in time, there is *Nunc initians*, a beginning, and an instant, or a present that beginneth with the thing, as when the world tooke his beginning, then began also such an instant or present, there is also *Nunc continuans*, a continuing pointe, which is properly called time, because *Tempus est fluxio à priori ad posterius*, a going from the first to the later, and at last there shall be *Nunc terminans*, an ending point, to wit, the end of the world now thus created, mouing and being. Nothing therefore helpeth this argument, to proue an eternitie of the world, more then the rest did. Many mo might be alleadged to this purpose, but no better then these, and I iudge neither these nor them very pleasant to such as I specially labour to profit, because they conceiue not such consequences. Wherefore I cut them off, and this onely I commend vnto you to be thought of. It is impossible euen by the Philosophers owne rules that there should be mo infinites then one. Now God is one infinite, therefore nothing els in heauen or earth beside. But whatsoeuer is else it had a beginning, and many things shall haue an ending also. The rest by his power shall haue an eternitie giuen them to continue not of themselues.

4 How did God create all things? Not by or with any labour, but by his word: for He spake the word (saith the Psalme) and they were made, he commanded and they were created. *Liberrime sine vlla coactione, nõ necessitate absoluta, sed necessitate cõsequentiæ, nempe suæ volũtatis.* Freely without any cõstraint, not by an absolute necessitie, but by a necessitie of consequence, to wit, of his owne good wil. *Solo nutu sine vlla mutatione aut fatigatione.* Onely with his beck without any change or wearines in himselfe, which is the highest and excellentest kinde of working.

Psal. 33. Rom. 4. 17.

5 Whereof? Not of his eſſence, neither of any former matter coeternall with himſelfe, but of nothing: for if by him all things were made, ſurely beſide him nothing is excepted from making, no not that firſt matter whereupon all things were made. But you will ſay man was made of the duſt of the earth, fiſhes and fowles of the water, woman of man, and then how were all things made of nothing? Damaſcene anſwereth, *Deus fecit omnia ex nihilo, alia quidem immediate, alia mediate.* God made all things of nothing, but ſome immediatly, others mediatly. His meaning is, that God made firſt of nothing a matter, a firſt matter whereof he made all other things. Now that firſt matter is made of nothing immediatly, but the reſt that were formed of that matter were formed of nothing mediatly, becauſe they were made of that which was made of nothing, and ſo ſecondarily or mediatly as I ſay then of nothing. But then you will ſay againe, *Ex nihilo nihil fit*, Of nothing nothing is made. And I anſwere you, that ſo it is in the order of nature, now ſet and eſtabliſhed of God, but in God himſelfe this principle holdeth not. Or if you will thus. By man this is impoſſible, to wit, to make any thing of nothing, but with God all things are poſſible, and want of matter letteth not him. It is our comfort that he could and can ſo do: for thereby we know his great abilitie to preſerue what ſo wonderfully he hath made, as alſo to confound and turne to nothing all ſubtile and malitious practiſes againſt his children. Lib.2.ca.5.

6 To what end? To the praiſe of his glory, ſayth the Apoſtle, for in him, and by him, and for him are all things, and this is the generall end. Beſide which there be alſo ſpeciall ends and ſubordinate ends vnder them againe, as the manifeſtation, the acknowledging and contemplation of his heauenly and diuine wiſedome and goodnes which appeareth in the Creation. For if the Lord would be celebrated, then muſt he create things to acknowledge him, and to celebrate and praiſe his name beeing knowne and manifeſted. Therefore he created things reaſonable and vnreaſonable, that they might praiſe him, and be matter of his glory. The heauens declare the glory of God, and the fyrmament ſheweth his handy worke. Agayne, the gouernment of Prou.16.1. Pſa.103.22 Rom.11.36 Pſal.19.1.

the world a subordinate end to that againe. For therefore created he the world, that he might gouerne it with his prouidence, and preserue it, and so might euer declare his wonderfull workes which he hath done from the beginning of the world, or now doth, or yet shall do, especially that he might gouerne his Church of elect angells and men. Lift vp your eyes (sayeth the Prophet therefore) and see who hath created these things. Thirdly and lastly, that all other things might serue to the health of body and soule, to the life, pleasure, and necessitie of man, and especially to the good of his chosen, being vnto them as it were meanes and ministers whereby God doing them good, might be honored and praysed of them. Onely man he created for himselfe, and all the rest for man.

Esai.40.26.

Gen.1.28. Psal.8.7. 1.Cor.3.22

Now if any with the Manichees enquire wherefore many things were made whereof they knowe no vse to man, cyther of things in the sea or land, let them consider what S. Austen answereth: namely, that herein they should rather adore the riches of Gods power and goodnes, not only in creating, but also in preseruing such a multitude of things as he hath created, & say with ỹ prophet Dauid, O Lord how manifold are thy works, in wisdome hast thou made them all, the earth is full of his goodnes. Glory be to the Lord for euer: let the Lord reioyse in his workes. Though we know not the vse of them, yet his wisedome doth, and that should content vs. Sure we ought to bee that bee made nothing in vayne, and it is sayd of them all that they were good.

Psal.104. 24.31.

Hurtfull beasts and such like why created.

Yea but what may be sayde for so many hurtfull beasts and creatures as be in the world vppon lande, or in Sea? Why did God create them? Surely it was enough for answere heerevnto that was sayde before, that though wee knowe not by and by the good of a creature, yet therefore God may not be condemned for creating them, for hee may do with his owne as pleaseth him. Yet neuertheless we may further say as some do, that if man had not sinned, no creature had been hurtfull to him, and therefore now his fault to be blamed, not Gods creation. Lactantius answereth, that in great wisedome God hath made aswell hurtfull things as others, that by contraryes, a fuller

Bodin

De ira dei. cap.13.

knowledge

knowledge might growe in man to the prayſe of God that hath done all ſo well. And this true aunſwere daiſheth that greate thunderbolt as hee thinketh, of the Epicure, made to ouerthrowe Gods prouidence and care to gouerne the worlde, and maketh it ſeeme more foolish then fearefull. God (ſayth hee) eyther will take away all hurtfull things and can not, or can and will not, or neyther can nor will, or both can and will. If hee woulde and can not, then wanteth hee power, and is not God: if hee can and will not, then is hee enuiouſe, and is not God: if hee neyther can nor will, then both enuiouſe and weake, and ſo no God; if hee both can and will, then how do they yet remayne. This goodly argument is eaſely auuſwered, by ſaying, hee can and will not, and yet not enuiouſe therein, but good and carefull for man, that he might by ſight of contrary euill better diſcerne the good, and ſo profit thereby both in wiſedome and thankefulneſſe to the Lorde. Lactantius whoſe Chapter is very worthy reading.

7 And laſtly, in what time, or how many dayes did God create all things, in ſixe dayes ſayth the Scripture, and euery day ſome thing ſayth this place, till the ſeuenth day, wherein hee reſted. *Non vno momento, ſed ſex dierum ſpatio*, not in one moment, but in ſixe dayes ſpace. If you happely thinke or meete with Syrach his wordes, who ſayth, Hee that liueth made all things together, the Lord who only is iuſt &c. You muſt conſider, that he ſpeaketh not of the time, but of the multitude of creatures. Meaning that God made them all together before he reſted, and gaue ouer creating, but not meaning that hee made them all in one moment of time, or in one day, for we ſee both this place and others againſt it: the Lords owne commaundement written with his owne finger giueth teſtimonie, that in ſixe dayes the whole was made. Thus are we inſtructed in all theſe ſeuen points that I named in the beginning: to wit, who created, what was created, when, how, whereof, to what end, and in how many dayes, or what time.

How the creation profiteth vs to the knowing of God.

Now touching the vſe, this further. What may be knowne of God ſayth the Apoſtle, is manifeſt in theſe creatures, for God hath ſhewed it vnto them: for ꝑ inuiſible things of him, that is, his

eternall

eternall power and Godhead are seene by the creation of the world, &c. The quantitie, qualities, course, and perpetuities of things created, how do they shew God, surely sayth the Prophet the heauens declare the glory of God, and the fyrmament sheweth his handy worke. Agayne the same Prophet teacheth the like, when he goeth from this creation to the viewe and thought of Gods wonderfull and great loue to mankinde, saying: When I beholde thy heauens, euen the worke of thy fyngers, the Moone and the Starres which thou hast ordayned, O what is man Lord thinke I then, &c. Reade the whole Psalme.

Psal.19.

Psal.8.3.

Concerning other things to be obserued in this Chapter, some say, how could Moses write of these things that were done so long before he was borne: surely not by any wisedome and learning of Aegypt wherein yet he was most excellent, but by that holy spirit of God, whereby he had receyued to be a faithfull Minister in the house of God, being in this aboue all Prophets, that he was inabled not only to gouerne things present, and foretell things future, but thus notably to lay downe things passed from the beginning of the world.

How Moses could write of these so long before him done. Act.7.22.

Touching those waters aboue the fyrmament, well sayde Beda in his time, what manner of waters they be, and for what purpose ordayned, he knoweth that made them: thereby geuing vs to learne, what modestie becommeth vs in speaking of the secrets of God. The same power that is able to vpholde all the frame of this world without any earthy prop, is able to holde those waters there in their place, to that ende that his wisedome hath ordayned them for, and this should content vs.

Vers.7. Waters aboue the fyrmament to what vse.

Because it is sayd, Let the lights be for signes &c. therefore Astrologers catch as though their vnlawfull dealings shoulde therein be warranted. But let them conferre Esay 44. vers.22. & Ierem.10.vers.2. with this, and then it will appeare that herein the Lord meant not to warrant what there he misliketh. But that these words are to be taken in things naturall and politicall, as signes of day and night, Sommer, and Winter, &c. For if the Starres inclined men vnto euill, how should it be said, that God saw them to be good whē he had made thē, nay, how should it not

Vers.14. Astrology not warranted. Esay 47.12 Eccles.7.2. 8.Chap. Esai.41.22. Psa.104.19

redound

redound euen to the touch of the creator thus farre that he is author of euill. But that be farre from vs to say and therefore, let God be good, and his ſtars good, and their art wicked and naught. Let Auſten ſpeake for all that I could name vnto you. *Fugiendum omnibus modis ab hac arte monemus. Curioſi etenim eius, inimici ſunt dei et ſine ſolitudine nunquam ſunt. Semper enim ſuſpenſi expectant quod minime certum ſciunt.* We exhort all men ſaith he to flie from this arte: for they that are curious thereof, are the enemies of God, & are neuer without fearefull cares, euer expecting what they know not to be certaine. Againe, nothing ſo contrarie to Chriſtianitie as this arte, for it is againſt the lawe of God: with a number ſuch like ſpeeches, he himſelfe in his youth hauing beene delighted with it, as he confeſſeth. Aug. in queſt. De ciuit. Dei confeſſ. in Pſalmos contra Academ.

What it is for man to be created according to the Image and ſimilitude of God. The Apoſtle Paul teacheth, Epheſ. 4.24. and alſo Coloſſ. 3.10. Read Iunius for more. Gods Image what it is.

Man is appointed heere his foode of God that he ſhould eate, and ſome mooue the queſtion how that ſhall be. For if man were created immortall if he ſinned not, what needed he any meate to be appointed for him, ſince yet he had not ſinned. Anſwer is made by ſome, that there be two kindes of Immortall, one that cannot die but euer liue, an other that may liue for euer, a condition being obſerued, and die alſo if that condition be broken. One immortall after the firſt ſort needeth no meate, but he that is immortall after the ſecond ſort dooth neede, and ſuch was Adam: if he had not ſinned he had not dyed, but ſinning he was ſo made, that he might die, and therfore his fleſh and nature not ſuch that could liue without meate. Others anſwer that this appointment of meate was made by God in reſpect of their fall, which he knew would be. Howſoeuer it was, curioſitie becommeth vs not: but this comfort we may rightly take by it, that what the Lord hath made, he will maintaine and nouriſh, and caſteth for them his prouidence euer to that end, euen as the Prophet ſayth, Caſt thy care vpon the Lord and he ſhall nouriſh thee vp. He is our father and knoweth what we haue need of. He careth for vs, as ſaith S. Peter. Againe in that he ſaith, *Ego dedi*, I haue giuen, euer may we be put in minde by it, when we ſit downe to eate from whence How doth God appoint man foode before his fall.

those gifts and blessings come, surely euen from hence, I haue geuen them, and therefore thankefulnes due, and most due to so good a God and carefull Father.

Vers. 31. That it is sayde, when all was made the Lord sawe, and all was good, yea, exceeding good, the lyke hauing been testified also particularly, it may admonish vs as neere as euer we shall obtayne strength, to indeuour to be lyke our heauenly Father, in doing nothing but what may receyue in his mercy such testimony that it is good, for great is the comfort of that, and more then great the discomfort of the contrary.

Folow God in doing all well.

The making of all things before man, sheweth Gods wonderfull mercy and loue to man, who would as it were prepare euery thing for his vse and comfort before he would haue him bee in the world. Not vnlike to a man heere amongst vs, that louing the friend whome he intendeth to haue with him, and to come vnto him, ere euer he will haue him come, maketh all things ready that may be either for pleasure or necessity to him, & then sendeth for him to come, all things beeing ready. O what is man, fraile man, wretched and miserable man, that God should thus regard him, may we well say with the Prophet, yet thus it was. And shall that God that thus prepared for man ere euer he was, now forsake man when he is, if he be not most vnkindly and too vnkindly forsaken of man: it cannot be, it cannot be, and therefore in all distresses cast your eyes vpon him, and thinke of such testimonies of his loue as this was, and be sure that he knowing what you haue neede of, will neuer forsake you.

Gods loue prouideth all readie for man before hee is made.

When the Angells were created, it is not precisely named, but that they were created, both by this place it is knowne, and Coloss. 1. 16. by Iude also and Peter; the vsuall opinion is, the first day, reade Iunius. And this of this Chapter briefely.

Creation of Angells.

Iunius yr opinion
Gyldas
Lyndsay
Angelicon

Chap. 2.

The generall heads of this Chapter are three.

{ The institution of the Sabboth.
A repetition of some things concerning Creation.
The institution of Mariage.

COncerning the first, it is sayde, GOD rested the seuenth day, and therupon consecrated it holie to his Church for euer: which rest of the Lord must be vnderstood from creating, not from preseruing, and from creating, to weet, of any new kinde, for otherwise dayly he createth the soules of men, and disposeth them to their bodyes. If any question bee made of briers, brembles, and such like, not created at first, but springing vp since, answere may be made, that these, and many other things appertayne to corruption, and heere mention is made only of perfection. These things haue proceded from God punishing, and the sixe dayes works from God not offended. *Verse.* 2.

How God resteth.

How the Father yet worketh &c.

2 This Sabboth begun thus by the Lords owne example, after it pleased him by a law to ratifie, Exod. 20. it was called The Sabboth of dayes, because it was euery seuenth daye. Beside which, the Iewes had a Sabboth of yeares euery seuenth yeare, Exod. 23. Leuit. 25. and seuen times seuen yeares made 49. the next yeare after being euer the Iubile, to weet, euery 50. yeare: Then was the *Sabbatum magnum*, the great Sabboth, when the Passouer fell vpon the Sabboth, as it did that yeare that Christ suffered, Iohn 19.

Diuers Sabboths.

3 That most strict and precise rest specified in the lawe from all worke, from rosting of meate, gathering of stickes, Exodus 16. 29. 35. 3. and Number. 15. from any long iourney, and such lyke, were Ceremoniall, and therefore with other

the Ceremonies of the law are abrogated by Christ, there remayning to man now a further freedome, and yet without breach of the Sabboth, as I pray you reade in my treatise vpon that commaundement at large. The daye also of the Iewes Sabboth was changed from the Saterday to the Sonday by the Apostles theselues, Act.20.7. 1.Cor.16.2.

Ends of the Sabboth.

4 The ende and vses of this Sabboth also you may there more at large see, to wit:

For order in the Church of God, that we might meete together, and none be freed from seruing God at least one day in seauen.

For the relieue of seruants and brute beasts, which by pitilesse worldlings might else be abused.

And lastly to resemble, and still to remember vs of our eternall rest in heauen, to be cared for now, and enioyed then when this life is ended, Esay 58. 13.

Exercises.

The exercises also of this Sabboth you may there reade, to weet, preaching, praying, reading, singing, conferring, mutuall admonishing, visiting the sick, poore, prisoners, with many such like.

Rayne, the gift of God.

Touching the repetion of things concerning creation, vers.4. and 5. it is said, that God had not yet caused it to rayne: therein ascribing it to the Lord as his peculiar power to open and shut the heauens, and to send drought or rayne, according to his good pleasure. And in deede so it is very often repeated in the Scriptures, that we might duly confesse it, and thankfully euer consider it. I will send you rayne (sayth the Lord) in due season, and the earth shall yeeld her increase, yea, I will giue the fyrst rayne and the later, that thou mayst gather thy wheate, thy wine, and thy oyle. The vse of this knowledge we learne by the Prophet, euen to say in our hearts. Come, let vs now feare the Lord our God that giueth rayne both earely and late in due season, and which reserueth vnto vs the apoynted weekes of the

Leu.26.4. Deu.11.14

Ierc.5.24.

harueſt.

harueſt. That a miſt ſupplied the place of the rayne, and watered all the earth, we learne the great power of our God to furniſh and feede himſelfe euer with meanes to effect his wyll. If hee haue not one thing, he can take an other, and neuer will he wante conuenient inſtruments of mercie for his children.

God will neuer wãt meanes.

2 Man was created of the duſte of the earth, that ſo baſe a matter might euer worke humilitie of minde, cut the cordes of ſwelling conceipts (for where fore ſhould duſt and claye be liſted vp) and cauſe a true remembrance of aſſured end, that earth wee were, earth we are, and to earth againe we ſhall returne: hee, not we can tell how ſoone.

Verſe. 7. Mans baſe matter ſhould humble him.

3 But ere euer hee made Man, hee made all thinges for man, as was noted before. The earth to goe vpon, the heauens to couer him, the Sea for walles, Fiſhes and Fowles, Herbes and Trees, to feede and comforte him, to delight and accompanye him, light by daye, and the like by night, manye a greene and pleaſant thing, and what wanted of ſuch creatures for man before hee was. Is this God a changeling? was his care for man then ſo great, and is it nowe nothing. No, no, hee is the ſame, and though wee haue ſinned, yet hee is intreated, and for Chriſt, as hee was hee will bee, carefull and good for man and to man euermore. Yet this is not all, but conſider we further of this thus. That if this dealing ſhewed loue and care to Adam, then howe is it not eache one of our caſes at this daye, in ſome reſpect. For before euer hee would haue anye of vs to lyue and breathe in this world, wee ſee, had hee not prouided Parents and Freends, houſes and comfortes, and whatſoeuer might bee needefull for vs? O loue then to vs alſo moſt kinde, and a care that may aſſure vs hee will euer care for vs. Loue him and feare him, honour him and ſerue him, hee is your GOD, who prouided for you before you were borne, thinges needefull for you, againſt you ſhould bee borne, and wyll hee euer forſake you, nowe when you are borne? O fayth increaſe, growe and bee ſtrong.

All made ready to man.

God no les carefull of vs then of Adam.

helpe Lorde, helpe, for flesh is full fraile, and fayntet then I would.

Verse. 7. God both giuer and taker of life.

4 God breathed in his face the breath of life, & man was made a liuing soule: God gaue life then, and who can take it awaye without his leaue? Can raging tyrants, bloody persecuters, flye Iudases? No, no, till hee will, you cannot dye, thunder they and threaten they neuer so much, and breathe out slaughter euerye houre against you. God gaue life, and God must take it awaye, it is one prerogatiue of his, you neede not feare. Againe, who can preserue lyfe but hee that first gaue it? No man, no meanes. And therefore vsing as you are occasioned, what God hath appointed of any helpes, yet caste your eye euer vpon the Fountaine from whome life came at the first. It is an other prerogatiue againe of his, to preserue life also, and to giue his blessing for that purpose to his creatures, Herbes or Plants, meates, or drinkes, men and their counsels whatsoeuer.

No phisick without God, can profit.

Againe, life is the gifte of God, therefore abuse not what God hath giuen you. It was not of your selfe, but it was giuen you, you must accompt for it, how you haue vsed it to the giuers praise, and your owne discharge.

Life must be accomted for.

Verse. 8. Paradise made for a figure of Heauen.

5 God made a Paradise, a Garden most pleasaunt as euer was, that it might bee for euer to posteritie after, a figure of a celestiall place, abounding with innumerable comfortes, for the godly prepared in Heauen. Hee made not man in Paradise, but translated him and put him in it after hee was created, that it might resemble, that wee also shall bee remooued from the place where wee firste tooke our beeing, to a place with our GOD, where wee shall neuer take ending. God set in this Paradise thinges not onelye profitable for vse, but pleasant also for sight, thereby assuring vs, that hee disliketh not our pleasures any more then our necessaries, but most graciously alloweth, that wee should haue both, so that wee will let the Tree of lyfe alone, that is, so that wee doe not swell aboue that

Verse. 9. Some pleasures alowed.

which

which is allowed vnto vs, but be obedient to God, and with praiſe and thankes vſe his creatures.

6 God ſet man in this Garden, to dreſſe and keepe it, not allowing Man in his moſte innocencye to be idle: no, hee would not his Angels to wante what to doe, but made them miniſtring Spirites. Howe then ſhould hee nowe, when corruption hath cauſed a curſſe, and that curſſe giuen cauſe of force to labour, alowe lothſome idleneſſe? Bee ſure hee dooth not, bee ſure hee will not. And therefore all honeſt mindes will not looke for nowe, what was not lawfull then. Yet differed that labour then, much from our labour nowe, for that was an iniunction inferring no greefe, and this is a paine deſerued by ſinne.

Verſe. 15. Idleneſſe hated of God from the beginning.

7 God alowed them not to eate of the Tree of knowledge of good & euill, that they might be acquainted euen from their beginning, with obedience and ſubiection to theyr maker: which as it was firſt and before all ſinne, ſo ſhould it bee euer of more account to a godlye minde, then all the pleaſures of ſinne vnder Heauen. If not, wee ſee the curſſe vpon the contrarie, it ſhall cauſe vs dye the death, that is, eternall damnation is the due rewarde of the contempt of Gods commaundement by diſobedience. Wee thinke wee may profitte thus by it alſo: to ſee howe God tooke his courſe to bring vp theſe newe created Seruantes of his, and ſo wee to do to ſuch as God ſend vs. Hee would inure them with obedience euen from the firſt, and haue them knowe what awe was to theyr ſuperiour: ſo let vs doe to our Children and charge, and wee ſhall followe a good patterne. Bowe their backes, euen from theyr Cradle, that is, euer as yeares permit, let them learne to obeye, and it ſhall be well: for he well ruleth that hath well obeyed, and hee commeth the rather to beare that credit, when other cockered wantons haue the wrath of GOD, and the diſlike of men againſt them. This is inough though I ſaye no more, yet thinke you much more of it, whome you follow, when you inure with obedience, and whome

Verſe. 17. Man ſcholed to obey euen in Paradiſe.

Learne of God howe to bring vp youth.

you refuse to followe, when you make ouer bolde whom you should keepe vnder. Wanton darlings haue made many weeping Parentes, and drunke to theyr woe of the Cuppe of shame, when they might haue beene honoured if they had learned subiection. They breake rather then bowe, when once time is past.

Mariage, the third point of the diuision, is also layd downe to vs in this Chapter, and in this sort.

Verse. 18

1 Who ordayned it, euen the Lorde: for the Lord said, It is not good for man to bee alone: let vs make him an helper.

2 For what cause? to bee a helpe a comfort and good vnto Man.

3 When? in Paradise, when man was yet in his innocencie.

Verse. 21.

4 Whereof the Woman was made? of the ribbe of mans side, thereby becomming bone of his bone, and flesh of his flesh.

The holinesse of mariage.

All which are great testimonies, proofes and arguments, of the holynesse and goodnes of this diuine institution of mariage, whervnto may be added the words of the Lord Iesus in the Gospell. Math. 19. Whom God hath ioyned together, let no man put a sunder. Gods coniunctions be euer holy and good, therfore mariage most commendable and honorable. 1. Corin. 7. The wordes of the Apostle, Euery one hath his proper gift, but all the gifts of God be holy and good, therefore mariage honorable. verse. 14. Againe, The vnbeleeuing husband is sanctified by his beleeuing wife, and the vnbeleeuing wife by the beleeuing husband. Therefore mariage most holye and good. For howe could an impure thing sanctifie and make holye the vsers. It woulde pollute them and not sanctifie them if it were suche. Agayne,

poſſeſſe your veſſels in holynesse, meaning of married people: therefore meriage holy. Finally the prohibition dislike or contempt of it, is called a doctrine and concept of the deuill: therefore most holy and honorable is marriage, and euer was since it was ordayned.

1. Thes. 4.

1. Tim. 4.

The lothings thus note we against all heretikes or Popes and Papists what soeuer, that impeache the dignitie of this the Lords ordinance, first in Paradice, euen in mans innocency. If any ignorantly thinke yet happily, it is not so vnto all men, let him truly thinke of the words of the Holy-ghost to the contrary, Mariage is honourable among all men, all men I say againe, and marke it, and the bed vndefiled, when whoremongers and adulterers the Lord shall iudge. When God layth all, dare you say not all? Let him also view with conscience, not to cauill against a truth, the generalitie of the speeche. For auoiding of fornication, let euery man haue his owne wife, and euery woman her owne husband. Euery man, euery woman, without exception, Prophets were maried, Priests were maryed, Apostles were maried, Euangelists were married, and what calling wholy was euer excepted by God?

Popery impeacheth matrimony.

Mariage holy in all men, not onely in some.

Euery man Euery woman.

This breefely thus noted of this holy institution, for fuller profit, yet by the text consider it further, and marke.

1 How it is not sayde by God that it was not good for Adam to be alone, but for Man to be alone, thereby in wisedom inlarging the good of Marriage to man in generall, that is to some of all sorts, and not tying it to Adam alone, or to any sorte onelie. Againe, in saying it is not good, you see what the Lord regardeth in his actions and workes, to wit, goodnesse and profit to the vsers, how good it may be, how comfortable, how profitable, which is a good lesson for all such as regard in their deeds their willes, their pleasures. *Sic volo, sic iubeo*. So will I, so commaund I, not respecting at all the good of any other. Shall sinfull flesh disdayne to doo what the Lorde of Lordes dooth. He, though he haue all power and authoritie, yet will not doo onelye according to that, but bee looketh how good it may bee

Verse. 18.

See by god what to shoote at in your actions.

Abuse of authoritie.

that hee dooth, and shall sinfull flesh, dust, and earth, vpon a little authoritie bee so proude, that they will must rule all actions? O carrye wee then this testimonye of our consciences with vs euermore, that in our doings wee regard howe good it may bee vnto others, not to our selues onelye, and that is to bee like God.

God considereth mans want before himselfe.

Note.

2 Marke it with all your heart, how God dooth consider before euer man see the want himselfe, what may bee good for man, and entreth into purpose to make for him, and prepare for him what yet he wanted, and had neede of saying, Let vs make man a helper like himselfe. O howe may wee cleaue and clinge to the prouidence of this GOD in all comforte of our mindes, that thus thinketh of what may bee good for vs before euer wee thinke of it our selues, and not onelye thinketh of it, but prouideth it, and prepareth it for vs, saying in all matters, as in this, yet my Seruant such an one wanteth such a helpe, it is not good for him to bee without it, come therefore let vs prepare it for him, &c. Howe haue you your selfe that read this, talked of this goodnesse of God ere this in many seuerall things that were in his purpose prepared for you, before you knewe your want your selfe, and giuen to you in time, yea euen nowe at this instante inioying diuers of them? Will you then distrust his care hereafter, if anye thing yet bee wanting to you, hauing founde him so heeretofore? GOD forbid, and followe this note in your meditation long, for it is comfortable.

Verse. 18. Woman a helper.

3 That Woman is honoured with the title of a Helper, not onelye sheweth the goodnesse of the institution, as was noted before, but teacheth also howe deare and beloued shee should bee to her Husbande, for whose good shee was ordayned and giuen. Who will not cherish, foster and loue what is giuen him for a helpe, not by Man, but by GOD himselfe? Her helpe consisteth cheefely in three things, in bearing

him

him Children, the comforters of his lyfe, and ſtayes of his age, which hee cannot haue without her. In keeping his bodye holye to the Lorde, from filthye pollution which the Lorde abhorreth. The Apoſtle ſo teaching when hee ſpeaketh thus: For the auoiding of Fornication, let euerye man haue his owne Wife: and thirdlye, in gouerning his houſe, Children, and Familye, and many wayes tending his owne perſon, both in ſickneſſe and health. Theſe all and euerye one, are great helpes, and therefore the Woman iuſtlye to bee regarded for them. In this laſt, Man alſo hath his care, to wit, ſo to furniſhe the Woman with direction, and abilitie, that ſhee maye doe within doores, what of her ſhould bee doone. Whereupon the man is compared to the Sunne that giueth light, and the Woman to the Moone, that receyueth light from the Sunne. *Mulier fulget radiis mariti*, the Woman ſhineth with the beames of her Husbande, is an olde ſaying, becauſe hee ſhould prouide what ſhee may diſpoſe and ſhyne withall in her houſe, to both his and her comfort and credit. But it is quite contrarye with many idle Drones. that ſhyne with the beames of theyr Wiues, that is, idelye lyue by their Wiues ſore labour, and wickedlye ſpende what they truelye get by daye and by night with anye induſtrye.

Wherein her hope conſiſteth.

1. Cor. 7.

The man ought to furniſh the woman.

The man as the ſun, The woman as the Moone.

Idle men ſpende what their wiues get.

4 But whereupon was Woman made. Surelye not of an outward but of an inwarde parte of Man, that ſhee might bee moſt deere to him, euen as his inwardes. Not of the head of Man, leaſt ſhee ſhould bee proude and looke for ſuperioritie. Not of the foote of Man, leaſt ſhee ſhould bee contemned and vſed as farre his inferiour, but of hys ſide, that ſhee might bee vſed as his fellowe, cleauing to hys ſide as an inſeperable companion of all hys happes, whyleſt they two lyue. And as the ribbe receyueth ſtrength from the breſt of Man, ſo dooth Woman from her Huſband: hys counſell is her ſtrength, his breſt ſhould ſhee accounte of to bee ruled and gouerned by in all her wayes, and ſeeke to pleaſe him and eaſe hym, from all greefes, as ſhee

Verſe. 21. Why of the rib made.

any waye can, knowing euer that shee is most weake without her husbands brest, from which commeth all her strength and good comfort at all times. No creature had his Make made of his owne flesh but Man, and therefore no creature vnder heauen should bee like man in the loue of his mate, but Man aboue them all.

Note.

Verse. 22. What maner of meeting is right marriage.

5 It is if you marke it, not onely sayde, that God made Woman, but that hee brought her to Man, and thereby we are taught, that marriage is not euery meeting of man and woman together vpon theyr owne heades, but when God bringeth them together, eyther to other: and God bringeth not together, except in his feare they meete with consent of Parents, and such as are interessed in them, and all due circumstances and order appointed by God, and vsed by his Church wherein they liue. Againe it teacheth his worke and prouidence, still to be to bring euery man his mate. House and riches (saith Salomon) are the inheritance of the Fathers, but a prudent wife commeth of the Lord. Againe, He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord The Lord therfore I saye, did not onely at the first bring the Woman to the Man, but euen yet still, and for euer, hee is the bringer of euery Woman to her Husband, and of euery Husband to his Wife, that meete as they ought in his feare. Praye therefore euer to this Fountaine of mercie, when these matters are in hande, that hee in his goodnesse would bring a good one, &c. For He that hath gotten a vertuous Woman, hath begunne to get a possession, she is a helpe like vnto himselfe, & a Piller to rest vpon. If there bee in her tongue, gentlenesse, meekenesse, and wholesome talke, then is not her Husbande like other men. Where no Hedge is, there the possession is spoyled, and hee that hath no Wife, wandreth too and froe, mourning, &c.

Pro.19.14.

19.22.

It is Gods worke still to bring euery man his mate.

The praise of a good woman.

Meekenes in a woman a Iewell. Eccl.36.24

Verse. 24.

6 That a man ought to forsake Father and Mother, and cleaue to his Wife: It declareth againe, what neere and deere a

coniunction is betwixt them two, what vnitie and agreement ought euer to be, what monſters they be that ſeeke to ſeperate their bodyes or mindes that are thus coniopned, with diuers ſuch points. And it is not to be vnderſtoode as though mariage freed children from the honor of their parents, but onely ſo farre am I to forſake Father or Mother as the cleauing to them is the forſaking of my wife: for if theſe two be repugnant one to the other, then is the wife before the parent, but if both may ſtand together, then is the bond to parents firme and faſt ſtill, and they to be cleaued vnto alſo and not forſaken.

How farre Mariage may alow to forſake parents.

7 The man and his wife were both naked, and not aſhamed. That they were created naked, doth well declare how peaceable we ſhould be amongſt our ſelues, and how contrary to our beginning theſe weapons and armour be that now we are forced to vſe. We were made then and are borne now with no iacks on our backs, no ſallets on our heads, nor ſpeares in our hands, but naked, and now we be armed in ſuch ſort, that if a beaſt ſhould be brought forth in reſemblance like vs when we be ſo armed, ſurely it woulde bee accompted a great monſter, and brought forth for the hurt of all other creatures. Secondly it doth teach vs how we ſhould depart againe, ſurely naked, for as naked we came, ſo naked ſhall we go, and cary no more away then wee brought with vs. Thirdly it ſtayeth vs with comfort when any loſſe befalleth vs of theſe worldly goods, for ſo did it Iob, when vpon his loſſe he ſayd, Naked came I out of my mothers wombe, and naked muſt I returne againe, the Lord gaue, and the Lord hath taken, bleſſed be the name of the Lord euer.

Verſ. 25. Three things to be learned by our firſt nakednes. 1.

2.

3.

Iob. 1.

8 That they were placed in Paradiſe naked ſo to remayne if they had not fallen, ſheweth vs how God would haue vs walke before him, verely naked, without cloakes and couers, maſkes and ſhadowes of any coloured craft. This nakedneſſe and nuditie not of body but of minde, of counſells, and actions, the Lord euer loued, and the contrary cloking he as hartily hateth. Woe be vnto you that ſeeke deepe to hide your counſells from God, ſayth the Prophet Eſay, for your works are in darkeneſſe, and you ſay who ſeeth vs, and who knoweth vs?

Verſe 25. We ſhould walke before God without couers.

Eſay. 29.

9 That

Verse 25. Innocency maketh bould, and giltines ashamed.

9 That they were not for all that ashamed, fauoreth nothing any fantasticall Anabaptists, that will go naked, but declared the innocency that then was in them is now lost by sinne, yet regayned in measure by Christ, and shall perfitly be inioyed in the life to come, when nakednesse shall shame vs no more then it did at the first. Many and many are the things yet mo that might be noted out of this Chapter, but these shall suffice till hereafter.

Chap. 3.

You haue seene in the former Chapters the creation of our firste Parents and their innocency, now shall you see their sinne, and their fall. And this whole Chapter hath these heads in it.

The fall of Man.
The manifestation of the same by God, vers. 9.
The punishment of it, vers. 14.
The restitution by Christ, vers. 15.

Verse 1. The best things Satan most desirous and busye to abuse.

COncerning the first, it is sayde, That the Serpent was more subtill then any beast of the feeld that God had made. Noting, an extraordinarie thing in this beast aboue all others, which when we see Satan to make choyse of, to abuse to mans deceyuing and destruction, it may truly yeeld vs this note carefully to be obserued, that if there be any thing better then an other, any gift and grace more in one then an other, or any thing extraordinary any way that may helpe him, that will Satan diligently by all meanes assay, to make it an instrument to serue his most dangerous and damnable purposes. Examples in the Scripture beside this place many, and examples in experience euery day: to note one or two. Satan knoweth that it is a notable meanes to win many to the Lord, to see great men and honorable personages to go before, as

The greatnes of men abused by Satan to hurt.

alſo moſt effectual to the contrary, to ſee them drawe back, therefore with might and mayne as the Lord will ſuffer him, he laboureth to ſtop the one, and to further the other, that is to hinder their zeale to go before Gods people in all godly duties, and to increaſe their coldnes and drawing back, that they being kept in the way of death by him, together with them, by their example many may alſo dye & periſh, which otherwiſe would do well if they had good guides. He laboreth the Rulers and the Phariſies euen with all his power, that they may not beleeue in Jeſus Chriſt, to the ende that if any begin to draw towards the kingdome of life, and to ſay we neuer hard mā ſpeake as this man doth, by and by they may be ſtopped with this obiection, do any of the Rulers & Phariſies beleeue in him, and ſo by the deadly power of their hurtfull examples be ouerthrowne againe, & that begun zeale vtterly quenched. Another example in the Acts of the Apoſtles. He might no doubt (Satan I meane) in thoſe darke dayes haue ſtirred vp many againſt the Apoſtles, but amongſt all, he choſe certaine honorable and deuout women with the chiefe men of the Citie, that by ſuch outward credit of wealth & pietie, honor and dignity, he might giue a greater blow to the cauſe of God, & more eaſily worke the wo of his true ſeruants, keeping as you ſee this peſtilent pollicie, if any man or matter be of accompt, to ſeeke to win that to ſerue his purpoſe. He had rather tempt Demas that hath once followed Paule, to forſake him againe, then many others: for daily experiences, I had rather you ſhoulde thinke of them, then I note them. Conclude we therefore euer to be circumſpect and moſt carefull by this remembrance to preuent Satan, knowing that it is his manner, if God haue bleſſed vs either with knowledge, birth, wealth, office, credit, or any thing whereby our example may do more harme, if wee take a bad courſe, to labour mightely that he may for this cauſe the rather win vs to ſerue his turne, and ſo abuſe that good thing in vs, which ſhould ſerue to Gods glory, to the quite contrary, as here he did the wiſedome of the Serpent.

Iohn.7.46.

Act.13.

2 Obſerue we heere the meanes whereby as ſpeciall helpes our Mother Eue was drawne to her deſtruction, and all ours in her, and with her.

The meanes of Eue her falling

Verse 1. Note. 1.

The first, is heere her tittle tattle too long and too much with the Serpent, or with Satan in the Serpent: whereas shee should haue suffred no such speech against the rule and order that God had set downe, when once she perceyued it tend that way, but with a zeale of defyance haue flung away from all such conference and perswasion. Let her experience teach vs the danger of such dealings euer. And first for inward temptations, if any arise. as neere as the Lord will assist vs: let vs not debate the matter with them long, but euen quickly reiect them, bend our mindes some other way, and take in hand some thing, worke, or study, or such like, that we can be most earnest about, calling to the Lorde with hartie heate, that he will help vs to quench and auert such fierie darts. For truly if we reason with them, meditate of them, as many do, our fall in the end is greatly to be feared. Then for outward assaults by wicked company and lewd persons the messengers of Satan, take heede also by this example of Eue how you tattle with them. They be Serpents as this was, yea subtile Serpents, that will deceyue & destroy you, as this did Eue. They speake not, but the Deuill in them. Heare no such charmers, charme they neuer so sweetly. The enchanters of Egypt neuer hurt Pharaoh as they will hurt you. Away with your eare betimes. Let dislike as a fire kindle within you, and cause either your toong very sharply to rebuke, or your steps to turne speedely from such company. O the vertue that hath bin lost for want of this care. They that glistered as the Starres, and were for name as the very Sunne beames, spreading it selfe into all coasts, haue become darkenesse, and as vile as the dung to all goodnesse, by harkning ouer long to the hissing of such Serpents. Be warned therefore, and beware betimes, for the Lord hath sayd it: we can not touch pitch without spot, and euill words corrupt good maners. Experience teacheth, if a man tary long in the Sunne, hee will be sunneburnt, and if he clap coles to his brest he will be singed. Unskilfull youth beware by Eue, and bid such Serpents leaue their hissing.

How to auoyd euill motions.

Note. How to auoyd outward assaults.

2. Secondly, shee wauereth in belieue of the Lordes truth, shee maketh a peraduenture of a certayne truth, and sayth, least yee dye, when the Lord had sayd, yee shall dye, absolutely & flatly.

Beware therefore by her in this againe, and what God hath ſayde beleeue euer, diminiſh neuer. If hee ſay wee ſhall dye, wee ſhall finde him true, and if hee promiſe life, wee may not doubt. Beleeue him ſtedfaſtly whatſoeuer hee ſayeth, and mince not hys words with our Mother Eue, neyther adde any peraduentures, for great vantage hath Satan if we incline to a doubt, bee it neuer ſo little.

Thirdly by a bolde lye of a lacing Deuill, ſhee is pulled on to her deſtruction, for hee telleth her flatly, They ſhall not dye. And why did hee ſo? Becauſe as long as ſhee dreaded any thing the Lordes ſentence, as a thing that might fall out if ſhe did eate, ſhee could not bee brought to diſobey, therefore worketh he away from before her eyes that dread I warrant you with all indeuour. The caſe is ours euen at this day. As long as the iudgements of God are before our eyes againſt ſinne, we feare to ſinne, and this feare is as a ſtrong banke to keepe out the waues of wickednelle from ouerflowing vs. But if once the Deuill ſhake from our hearts thys dread by any meanes, as by hope of ſecrecie, impunitie, mercy in God, repentance in our ſelues, long life, good works, or what ſoeuer, (as hee hath infinite meanes) then drawe wee with Eue to a deadly fall, and the will of Satan is almoſt wrought. See examples of both. Ioſeph feared God. and this feare moſt ſtrongly beat back the waue that woulde haue all to wet him, had hee yeelded to hys Miſtreſſe. The Midwyues the lyke, and many mo. But out of Dauids minde hee got this feare, and hee had his will. From Cayne, from Abſolon, Achitophell, Iudas, and thouſands dayly hee doth the ſame, and hath his will. Beware then of ſuch bould lyes, as tend to depriue vs of this holy feare. Such bee theſe, doo this, or that, conſent to mee, yeeld to mee, wee will ſaue you harmeleſſe, wee wyll haue a ſhift, &c. 3.

Fourthly the text ſayth, Shee ſawe that it was good to eate, and fayre to the eye: noting thereby a luſting looke, or a looking luſt, with a delight in the thing that God had forbidden, another mightie meanes to pull her to hell then, and vs and all flesh now and euer. For that looking eye of Putiphars Wife vppon the bewtie of Ioſeph, made a luſting heart, and a ſinfull 4.

soule within her. So did it in Dauid when hee sawe Bersabe. Hereupon the eyes are sayde to bee full of adulterie, and hee that thus looketh to haue committed iniquitie in his heart.

5. Her ambitious minde was an other meanes, noted in the wordes also, and still it continueth a meanes to much euill. Marke Eues fall then, and these helping meanes, beware the one, and escape the other.

How spake the Serpent.

3 But how could the Serpent speake, since this power is not geuen to beasts, but only to man? No question it was not the Serpent by his owne power, but Satan in and by the Serpent, which is not impossible. We reade of Achilles horse, that foretould his maister of his death, of the flud Causus, which saluted Pythagoras, of the tree that spake to Apollonius, of the oke Dodonæa which spake like a man, of Iupiters Bull, and many such, which who so considereth the guiles of Satan, hee needeth not to reiect as vntrue and impossible. When God permitteth, Satan is able to shewe himselfe vnder the creatures, as may best fit his purpose. Many wicked Southsayers Satan casteth into pangs and fits of furie, and then speake they by him, or he rather by them what he will.

Iliad. 9.

Wily heds be fittest for the Deuill.

4 In that Satan chose the Serpent rather then an other creature, because he was wily and subtill, me thinke it should giue a good watchword to the crafty heads of this world, to take heed least Satan make also choyse of them for some purposes, as fittest for him, and best able by their guilefull fetches that they abound with and excell in, to serue his Deuilship. Surely we see by this they are liker to be assayed, then playne men and true dealers are. For playne men and women, that walke playnly, vprightly, iustly and honestly, they will not fit the Deuils turne, indeed they are too good for him, and God will not suffer them to be abused by him, but will set hym packing, and shield them from him, but where there is a crafty companyon, full of subtilties, sleights, wiles, and false patchings, walking deceitfully in all his doings, O there is a seruant for the deuills owne tooth, and at him will he, he shall fit the deuills turne many wayes.

5 How was it that the woman was not afrayde when the Serpent came to her, and offred to talke with her? some thinke,

because his shape was then otherwise then it is now, God his curſse vpon him hauing altered both his forme and going. Better me thinke answere they, that say, because as yet there was no enmitie set betwixt the woman and him. Cyrill thinketh, because the woman in simplicitie thought that such other creatures spake aswell as her husband and she.

Why the woman feared not when the Serpent spake.

Cyrillus

6 She was thus tempted, seduced and ouerthrowne in Paradise, and it may well admonish vs, that if that Paradise coulde not free them from temptation, surely our Paradises heere shall neuer do it. But euen in our Princely Pallaces, our glistering Chambers, our daintie and delicate Gardens, the Deuill will be chatting with vs, and seeking to worke our woe for euer and euer if he can. May would God these paynted Paradises were not rather the places and meanes of our wofull faults, then poorer places be, wee geuing our selues so much to the pleasure of them, that God is forgotten, and the passage to Satans pleasure layde open a thousand wayes. O how haue they fallen swimming in pleasures, that stoode most holy, when they had fewer delightes? O how haue courts of Princes robbed them of vertue, when in countrey and meaner places no Deuill could violate or defyle? Beware wee then Satan euen in our Paradises, yea rather I say, then in poorer Cotes: when euery thing about vs is bright and braue, beware wee that enemy that is black and foule. Many pleasures should effect many desires to please the giuer, God almightie, and no pleasures should make me wanton, lusting and longing for vnlawfull things. Let Eue bee remembred where shee was deceyued, and I say no more, it was in Paradise.

Note. Where tooke our first mother such a great fall.

7 In the former Chapters we haue heard nothing but the Lord sayd, the Lord sayd, but now come we to heare the Serpent sayd, and the Serpent sayd. So see wee playnely how after the word of God, commeth the word of the Deuill. It was not so then onely, but it hath so continued euer since. When the Lorde hath spoken by the mouth of his Minister, Prophet, Apostle, Pastor, or Teacher, then speaketh Satan by his Serpents contrarye. They in the Church, these assoone as they be out of Church, yea many times euen in the Church they will be hissing in their

Verse. 1. After the worde of truth, commeth the word of deceipt. Whisperers in sermon or seruice time.

eares

eares that sit next them. If God haue spoken to a childe by his parents, to a seruant by his maister, to a man by his freend, what is true and good, streight commeth a serpent, one or other, and ouerthroweth all, leading them captiue to a contrary course. What say these serpents, will you be thus vsed, will you beare all this? you are now no childe, do this, and do that, you shall not dye, but you shall liue, and be like Gods, knowing good and euill, &c. But as Eue sped by this Serpent, so shall you by those, if you auoyd them not. Such serpents were those yong Counsellers that made Rehoboam, Salomons sonne, do contrary to the aduise of the old counsellers, to his great losse. Againe marke heere which was first, the word of God, or the word of Satan. *Dixit Dominus*, the Lord sayd, goeth before *Dixit serpens*, the serpent sayde, and so you see truth is elder then falsehood, and Gods word before Satans lyes: that is Tertullians rule to know truth by, namely, to looke which was first. *Quodcunque primum illud verum, quodcunque posterius illud falsum.* Whatsoeuer was first, that is true, whatsoeuer was later, that is false, and that is first that was from the beginning, and that was from the beginning, that in the writings of the Apostles may finde his warrant. Let it not blinde you then that such an error hath continued a thousand yeares, if it be to be proued that a contrary truth is elder farre.

Seducers of youth.

1. King. 12.

Truth elder then falsehood.

De prescript. hæretic.

8 Satan tempteth the woman as the weaker vessell, and if you haue any thing wherein you are weaker, then in another, beware, for hee will first assault you there. It is his manner lyke a false Deuill to take his aduantage. Happely you are easilyer drawen to adulterie than murder: that then shall please him, hee will begin there. So did he with Dauid, and then brought him to murder after. Dauid was weaker to resist the one, the other. Thinke of your frayleties, and be godly wise, where the wall is lowest he will enter first.

Satan tempteth where wee are weakest.

9 He telleth her, they shall be like Gods, &c. And it is his continued practise still with hope of higher cluning, to throwe downe many a man and woman. He will tickle you with honor,

with

with wealth, with friends, and many gay things that you shall get by yeelding to him, but whilst you so looke to mount aloft, to better your state, and to inioy promises, downe shall you fall from heauen to hell, and finde a false serpent when it is too late to call againe yesterday, that is to vndoo what you haue done. Our mother Eue whilst she looked to become like God, and her husband with her, she became like the Deuill, and cast away her husband also, euen so shall you if any vayne hope, promise or speech tickle your heart to offend the Lord, vndo your selfe and friends.

Ambition breaketh many a neck.

Aspiring Traytors marke it.

10 When she had eaten, she gaue to Adam. She was deceyued, and so was Adam. And many a man is deceyued by his friend both in matters of religion, & of the world, when the friend is once deceiued himselfe, and doth not know it. Eue meant him no harme, and yet she hurt him because she was wrong her selfe. Many a Papist maketh a Papist, and thinketh well, but erroneously. Good is that friendship therefore where no part is wronged, and a faire warning is this for all people to beware what they are perswaded to euen by their friends. Agayne, why did Satan not perswade Adam himselfe, but set Eue to do it? because full falsely he knewe there is no easyer way to deceyue the man then by his wife, the husband yeelding to her often what her will to none. This continueth still a pollicie of his, and many a man still dayly falleth by this meanes. But good wiues wyll learne by this what they perswade their husbands too, and wise men what they consent vnto.

Verse. 6. Many a man deceiued by his friend soonest. Most easily by his wife. Haman followed his wiues counsel, and set vp a gallows to his woe. Iob denyes to curse God as his wife bad to his glory.

11 When they had both eaten, the text sayth, theyr eyes were opened, meaning the eyes of their minde and vnderstanding: but because in other places the like is sayde of the eyes of the body, therefore heere consider you how many wayes both the one and the other are sayd to be opened. For the bodily eyes, they are opened three wayes. First, when of blinde they are made seeing. So were the blinde mans eyes opened in the ninth of Iohn, and else-where others. Secondly, when a man is made to see that whiche before hee could not see though hee were not blinde. As when Balaams eyes were opened to see the Angell in his way

Verse. 7. Pilate had done well if he had followed his wife.

How many wayes eies ar opened. Iohn. 9. Num. 22.

with a drawen swoꝛd whome beꝛoꝛe he sawe not, and yet was not blinde. 2.King.6. When Elizæus man was made at the prayer of his mayster to see the fierie chariots and hoꝛsses foꝛ his maysters defence, when the towne wherein he was, was besieged. Gen.21. When Agar was made to see the well where she might giue her childe drinke in the wildernesse, which beꝛoꝛe she could not see, though her eyes were good. Thirdly and lastly the bodely eyes are sayde to be opened, when they are made to knowe and discerne what beꝛoꝛe they sawe playnely, and yet did not knowe. Thus were Elisha his enemyes their eyes opened when they were in Samaria, 1.King.6. and their eyes that were going to Emaus. Luc.24. These men sawe, but they knew not what they so sawe, till their eyes were opened. Then the first knewe that they were in Samaria, and the other knewe that hee was Christ that had talked with them. Now foꝛ the eyes of the minde, they also are opened three wayes. First, by doctrine and teaching. Act.26. Thus sayth God to Paule, I haue made thee a Minister, and send thee to the Gentiles to open their eyes, that they may turne from darkenesse to light, &c. Esay. Secondly, by aduersitie and affliction, foꝛ vexation giueth vnderstanding, sayth the Prophet. So were the prodigall sonnes eyes opened, to see to take a better course then he did, which in his folitie he did not see. Thirdly and lastly by conscience and feeling of sinne committed. Thus were these our first parents eyes opened, euen to see how fearefully they had sinned and fallen from God. This of all other is the dreadfullest blindnesse, not to see sinne, and this opening of eyes by pearcing a blowe into my conscience, is consequently most fearefull. Thus againe were Iudas his eyes opened, to see how he had sinned in betraying innocent bloud, and when he sawe it, not able to abide the smart of it, he hanged himselfe. Pray we therefoꝛe euer against this blindnesse.

Jer 3 ways

Fearefull in respect of griefe felt, but profitable in respect of good God, if we right'y repent.

Verse 7. Men more carefull of secrecy then of innocency.

Verse.7.

12 They are ashamed, and make couers foꝛ their nakednesse, had they bin as carefull not to be shamefull, as now they are to couer their shame, it had bin well. Oꝛ were we yet as carefull not to do euill as we are to hide it when it is done, it were also well, but we care moꝛe to couer then to auoyd.

13 Their apꝛons were but figge leaues, and what couers

soeuer

soeuer we deuise for sinne, they be like these aprons, that is seely couers and poore shifts God wot, before his eyes that seeth all. Trust not to them, deserue not to seeke them.

All our couers are fig leaues, sely couers.

The second part of the Chapter, *Verse* 8.

Verse. 8. God calleth to repentance soone whome he loueth.

1 When they had thus sinned, God is sayde to haue walked in the garden in the coole of the day. That is nothing else, but God in mercy came to visit these sinners, and to reueale vnto them what state they were in: which except he had done, no question but Satan had drawne them further to more iniquitie, his manner being to go forward to worse and worse, where once he hath begun if God let him not. Such is Gods mercy at this day to vs miserable sinners. We fall and offend him some one way, some another, and all of vs too many wayes. Where it pleaseth him to shewe iustice and wrath, there he letteth them goe on with hardned hearts, brasen browes, and stiffe necks euery day, worse and worse, but where it pleaseth him to shewe mercy, there he commeth to walke in the coole of the day: that is as I sayd, there he visiteth the partie that hath sinned happely the same day, happely the same houre, euen assoone as the deede is done, by smiting the heart, as he did Dauids, with true remorse, sight and sorow of and for what then is done, that albeit that can not be vndone againe, yet it may be lamented with speedy and true repentance, and no more added therevnto, as no doubt we should do, if God thus walked not to visit vs with his holy spirit. Happy were we if we could not sinne and offend our God, but since that is not now to this corruption of ours possible, pray we the Lorde with bowed knees that he would visit vs euer, and quickly, yea in the coole of the same day, that is, ere we go to bed, or take any rest, that we may see and sigh for our transgressions that day against his Maiestie.

God is not silent now in his walking.

2 God walked not then silent, but the Text sayeth, they heard hys voyce. No more doth hee now, but wee also heare hys voyce: for his voyce are his Ministers, Preachers, and cryers, crying in hys Churche Repent, for the kingdome of God is at hande. Happye are they that heare them with profit and feeling, and who so contemne them, let them learne by this

place, that they despise God himselfe walking in the garden of his Church, and speaking to them, which contempt he will shortly reuenge one day.

The coole of the day, what it doth signifie.

3 Agayne by the coole of the day, we may note if we will the opportunitie of time that God tooke to come to doo good vpon these seduced sinners, to weet, when the heate of the temptation was past. Thereby teaching his Ministers some goodly wisedome, to take their time, and notably discouering our vile corruption, that admit no counsell nor perswasion while the heate of concupiscence & temptation is vpon vs. Happely in the coole of the day we will, that is, when wofull experience hath beate vs, and sinfull heate is abated in vs. But O graceleſſe wee that no sooner: Yet better late then neuer, so that wee presume not: which if wee doo, surely it is many to one, that neyther in the coole of the day the Lorde will visit vs, but euen cast vs away for euer, because we presumed, making no more accompt of his Maiestie, but to be at our becke, and of repentance, which is his great gift to be at our call.

Sinne maketh vs hyde from God.

4 In that they hid themselues from the presence of God. Marke the frute of sinne, it woundeth the conscience, and the conscience wounded, feareth, accuseth, vexeth, and tormenteth a man, distrusteth in God, flyeth from him, and vaynely seeketh a couer from him that admitteth no couers. But let vs bee warned by it how foolish this course is, nay how desperate and daungerous: and when through frayltie, wherewith we are clothed as with a garment, we haue offended, runne not from God, but runne to God, hide not from him, but open to him what indeede he knoweth already. Fall at his footestoole, and cry *peccaui*. I haue sinned, Lord I haue sinned, woe is me that I haue so, but haue mercy vppon me, deere God haue mercy vppon me, yea agayne and agayne haue mercy vppon mee, and according to the multitude of thy mercyes doo away mine offences. Thus may you liue, but by running from him you cannot runne from him, by hiding you can hide nothing, and yet for your indeuour you shall dye the death.

5 Adam ſayd, he was afrayd becauſe he was naked, when hee ſhoulde haue ſayde, becauſe I haue ſinned: ſo wayward is fleſh to confeſſe a truth, if it touch our ſelues with any fault, but God folowed him out, and aſked him who tould him that he was naked? thereby vrging him hardly to tell truth, and teaching vs all at this day, that except we confeſſe truly and fully, playnely and faithfully our ſinne to God, there is no forgiuenes. Wryings and turnings from the matter will not ſerue, minſings and ſhiftings before hym were neuer currant, nor euer ſhall be. A direct confeſſion becommeth a ſinner, and God requireth it: Hee that hydeth his ſinne ſayth Salomon, ſhall not proſper, but he that confeſſeth it and forſaketh it, ſhall haue mercy.

Verſe 10. How hardly wee laye the faulte as it is.

A directe confeſſion required euer. Prou.28.

6 But ſee yet further, when hee was ſo vrged that hee muſt needes confeſſe, then he layeth it vpon the woman and God, ſaying: the woman deceyued me, and, the woman whome thou gaueſt mee. Would God this ſinne of tranſlating a fault from our ſelues to others had dyed with Adam, then had not ſo many of vs bin ſo faultie in the ſame as we are, ſome blaming one thing and ſome another, and fewe men as they ought blaming themſelues. To recken vp particulars, were too long, thinke of them your ſelues, and auoyd the like. Monſtrous is that bouldneſſe or ingratitude, that rather will blame God then themſelues, as heere Adam did, when they ſhould be thankfull to God for as much as he did. The woman doth the lyke, and as Adam layd the matter vppon her, ſo ſhe vppon the Serpent, both naught, and farre from the courſe of right repentance.

Verſe 12. Tranſlating and poſting of faultes.

The third part of the Chapter, verſe 14.

In conſidering the puniſhment of each one, marke how firſt the Serpent is proceeded againſt, becauſe hee was the cauſe and beginner of this fault: thereby teaching, that ringleaders to any miſchiefe, are firſt to be dealt againſt as moſt worthy: then remember how before was noted the gifts of God in the Serpent in ſome reſpects aboue other creatures, which hee abuſing, now is puniſhed thereby. Wee beeing truly taught what ſhall befall

Verſe 14. Chiefe ringleaders fyrſt to be puniſhed.

Mo gifts, more punishment if abused.

them that doo the like. Some haue wisedome and learning, some haue power and authoritie, some wealth and riches, some birth and parentage, whatsoeuer it is if wee abuse it to serue the Deuill, when it should serue God that gaue it, that so doing will smart one day, and the curse of God shall be vpon it as heere was vpon the Serpent, who beeing more subtill then other beasts, became an instrument for the Deuill to deceyue by.

Verse. 15. Not only outward body but inward affections ruled by God. Prou. 21. 1.

2 The Lord sayth, Hee will set enmitie betwixt the woman and the Serpent, and betwixt their two seeds for euer: which may well teach vs two things. First, that not onely the bodyes of men and beasts are in Gods hand to doo withall what he list, but they very inward affections, passions, and dispositions, are also ruled by him. If hee list hee causeth friendship and loue, if hee please he setteth dislike and hatred, and euer well in respect of hym. The hearts of Kings and all men are in Gods hand as the riuers of water, and hee turneth them which way hee wyll. Secondly, see how iust it is that they two which had ioyned in lyking one of an others counsell, and deede, further then God alowed, should now as farre iarre, and that for euer. Surely such ende will vngodly friendship haue. And euen dayly wee see, that of all others they become most hated, who haue been accompted of before, but in bad counsells conspirees against God, so able is God to set at variance amongst themselues, and to continue their iarre to his good pleasure.

Friends in euil become bitter foes

The Serpent not quite destroyed why.

3 Hee could haue destroyed the Serpent quite from off the earth, but hee would not, and happely, because by his remayning, there might bee continued in vs a liuely remembrance of our most lothsome fall and sinne, so often as wee light of any of them.

The fourth part of the Chapter, *Verse* 15.

Verse 15. The benefite by

H E shall breake thy head, and thou shalt bruse his heele. Hee, that is Christ, not shee, that is Mary. This was a pro-

mise

miſe of a reſtitution vnto them and to their ſeede after them, ſo many as beleeued in Chriſt and by Chriſt, who ſhould be borne of the woman to recouer their fall. Yea to breake the Serpents head, that is, the olde Serpents head, the Deuils power ſtrength and might againſt man by ſinne, to quaſh it, and quell it, that it ſhould not hurt to eternal death ſo many I ſay as beleeue. Nibble Satan ſhall at our heeles, but not bite vs to death if wee holde here: yea, al his power againſt a cheſen one ſhalbe but a nibbling, a very nibbling, rather to ſhew his malice, then to hurt the heart that thus is ſettled: and what a comfort is this? He had a power by ſinne to quell vs, and vtterly to deſtroy vs, but now by Chriſt it is become but a poore nibbling, God make vs thankefull.

Chriſt againſt our fall.

2 This being ſayd, the Lord goeth on with his puniſhment agayne, and now dealeth to the woman alſo as ſhe had iuſtly deſerued. She was next to the Serpent in offending, and ſhee is next to him puniſhed of the Lord. This dolor and ſorrow, this anguiſh and payne that is heere inflicted, and inſeperably ioyned to the womans trauell, ſhould make both her huſband and children loue her, not adding by vnkindneſſe, griefe vnto griefe. Deſpiſe not thy Mother, ſayde auld Tobias to his Sonne when I am dead, but honor her all the dayes of thy lyfe, and doo that whiche ſhall pleaſe her, and anger her not. Remember how many daungers ſhee ſuſtayned when thou waſt in her wombe, and how canſt thou recompence her for that ſhe hath done?

Verſe 16. Womans puniſhment.

Chap. 4.

3 The ſubiection of the woman to the man, and his rule ouer her was a iuſt check of that bould taking vpon her both to talke ſo much with the Serpent, and alſo to doo as ſhee had her, without any priuitie and knowledge of her huſband. And it is as much as if God ſhould haue ſayde to her: Becauſe thou tookeſt ſo much vpon thee without aduiſe of thy huſband, hereafter thy deſire ſhall be ſubiect vnto him, and he ſhall rule ouer thee. Yet this authoritie of the man may not imbolden him any way to wrong his wife, but teacheth him rather what manner of man he ought to bee, namely ſuch an one, as for grauitie, wiſedome,

Verſe 16 Mans authoritie, and womans ſubiection.

aduise, and all good gouernment, is able to direct her in all things to a good course. And her subiection should admonish her of her weakenesse and neede of direction, and so abate all pride and conceipt of her selfe, and worke true honor in her heart towards him whome God hath made stronger then her selfe, and giuen gifts to direct her by. This I say this authoritie in the man, and subiection in the woman should effect. But alas, many men are rather to be ruled, then to rule, and many women fitter to rule, then to be ruled of such vnruly husbands. On the other side many men for abilitie most fit and able to rule, yet for pride in the heart where subiection should be, shall haue no leaue to rule. So fit we sometimes to the order appointed of almightie God. Amendment is good on both sides, for feare of his rod, whose order we breake.

To wit, in the woman

Verse 17. Adams punishment.

4 In the third place Adam hath his punishment appointed, but with mencion of his fault before, to weet, Because thou didst obey the voyce of thy wife, and eat. Thereby geuing a note to Magistrates and Rulers that inflict punishments, to doo the lyke, namely, to be able euer to lay downe a iust cause of their sentence. If Herod should haue done thus when he killed Iohn, he would haue seene his owne cruell iniustice: and many in these dayes would be to seeke of true causes, if they would keepe this order.

Other procuring no excuse of sinning.

5 Adam was drawen to it by his wife, and she by the Serpent, yet neither of them excused by that, well and well agayne admonishing vs, that no yeelding to a friend in an euill matter, shall euer be defended by such excuse. The case you see heere, is in the Church this day. Satan stirreth vp his false charmers in holes and corners against the Lorde and his anoynted. They are as this Serpent. Many in simplicitie are abused by them, thinking all shall be well, they shall knowe good and euill, &c. these be as Eue. And many yeeld vnto these for fauour and frendship, kinred, and liking, &c. and theis are as Adam. But as Adam was excused because his friend perswaded him, so shall they bee and no otherwise, and would God wee might thinke of it at large, and with a full meditation.

Priuie seducers.

6 The curse of the earth is a perpetuall Preacher vnto vs, how we offended, that we might be humble, and the benefits that we receiue neuertheleſſe by labour from it, declare Gods mercy, that we might be thankefull. The labour that is inioyned, teacheth how hatefull to God all idleneſſe is, and the courſe beeing ſo, that with the ſweate of mine owne brow I ſhould eate my bread, a vocation is inferred for euery man to walke in, and liuing at other mens tables, and other mens trenchers, eating the ſweat of their browes, and not mine owne is condemned.

Verſe. 17 The earth puniſhed.

Men liuing without a vocation.

7 God made Adam and his Wife coates of Skinnes. The beginning of apparell is heere to bee noted, that it was when wee had ſinned, and ſo is vnto vs at this daye no otherwiſe, then if an offender ſhould weare an halter all his life in remembrance of his fault. What ſhould more coole this vayne delight of apparell in vs then this? ſhould the theeke that had purchaſed an haulter by his fault, yet had life granted him with a law to weare that halter during life, wax proud of his halter, and dye it red, or greene, or in ſome braue colour, that he might ruffle it out with his haulter? Surelye ſo it is with apparell, it is our halter and badge of our deſert to dye, and wee ſhould not bee ſo proude with an halter as wee are: Whether it be ſilke or veluet, ſiluer or golde, all is but an halter. And it ſhould make vs ſighe rather then ſwell with pride as we doo. It ſhould humble vs trulye and ſerue our neede, it ſhould neuer make vs hawtie and ſerue for pompe.

Verſe. 21. The beginning of apparell when.

A ſilken halter is but a halter.

8 Adam is thruſt out of Paradiſe to paine and labour. And it teacheth the iudgement of God vpon all ſuch, as being by hys mercy preferred to places of honour, pleaſure and good, gracelesſlye abuſe them, and themſelues in them, to the Lordes diſliking. Surely they ſhall bee thruſt out then in the Lordes iuſtice and wrath, when he ſeeth his time.

Verſe. 23. Men abuſing places of honor.

9 The Garden is garded by the Cherubins and the blade of a Sword ſhaken, that Adam by a viſible ſigne, being put out of all hope to recouer it and his eſtate anye more, might quietly ſubiect himſelfe to the Lords ordinance, and faule to till the earth as he was inioyned.

Verſe. 24.

If

Such and so crooked are mens iudgements often, but the Lord is euer streight, and let that be our comfort: he preferreth Abell before Cain, whatsoeuer his parents thinke, he loueth Iacob better then Esau, and hee chooseth little Dauid before his tall brethren: hee seeth the heart, and goeth thereafter, when men regard showes and are deceyued. Care away then, if my heart be sounde, God esteemeth me, and let man choose.

A comfort sweete.

Verse. 2.

4 Their trade of life and bringing vp we see, the one a keeper of sheepe, the other a tiller of the ground, both holye callings alowed of God: Idlenesse hated then from the beginning, both of the godly and such as had but ciuill honestie, or the vse of humaine reason. The antiquitie of Husbandrye herein also appeareth, to the great praise of it, and due incouragement vnto it. But alas our dayes: many things hath time inuented since, or rather the Deuill in time hatched, of farre lesse credit, and yet of more vse with wicked men, a nimble hand, with a paire of Cards, or false Dise, is a way now to liue by, and Jack must be a gentleman, say nay who shall. Tilling of the ground is to base for Farmers Sonnes, and we must be finer. But take heede we be not so fine in this worlde, that God knowe vs not in the worlde to come, but say vnto vs, I made thee an Husbandman, who made thee a Gentleman, I made thee a tiller of the ground, a trade of life most ancient and honest, who hath caused thee to forsake thy calling wherein I placed thee. Surely thou art not he that I made thee, and therefore I know thee not, depart from me thou wicked one into euerlasting fire.

Idlenesse hated.

Antiquitie of husbandrie.

Dise and Cardes.

Thinke of this yee ouer fine Farmars.

Verse. 3. Hebre. 11. True worship hath euer God the author Roma. 10.

5 In the next place mention is made of the sacrifice or offring that these two brethren brought vnto the Lord. The Apostle saith that Habell by faith did offer. Faith euer presupposeth a word because it is a frute that springeth onely of that seede, and therefore it necessarily followeth, that albeit wee read not precisely when God taught them thus to worship him, yet certaine it is that he taught it, and commanded it, otherwise it could not bee doone of faith nor please him. Most like therefore that God taught Adam, and Adam his Children, leauing behind him this

holy

holy practiſe as ancient as the world within a little, that parents ſhould inſtruct in religion the ſeede that God hath giuen them: and ſo looke vnto them, that euen their Cains if they haue anye, dare doe no other, but at leaſt make a ſhowe of obedience to God, how wicked ſoeuer theyr hearts bee. Such care would cut the combe of ſuch vile atheiſme as ruleth nowe; and make all curſed ſpirits at leaſt not to dare to ſhowe their contempt of God and holy exerciſes appoynted for man to ſerue God withall, and by, as now they dare and do.

How ancient inſtruction of parents is, & of what force.

6 But though they both offred, yet marke you a difference in their doings. Cain brings an offering, but Abell brings an offring of the fat of his ſheepe, which the ſpirit of God noteth by a repetition of ſet purpoſe, with an edge of ſpeeche, ſaying not only that he brought of the Sheepe, but of the fat of them, of the fat of them. Thereby deliuering to vs this difference betwixt a true heart and a falſe, a true godly man or woman, and a ſinner. They both offer, but the one thinketh any thing good inough, and the other in the zeale of his ſoule, and fulneſſe of his Lord, thinketh nothing good inough. He bringeth his gift, and of the fatteſt, that is, of the beſt he hath, and wiſheth it were ten thouſand times better. This heate of affection towards God, let vs all marke, and euer thinke of: it vncaſeth ſuch as in theſe dayes thinke any ſeruice inough for God, halfe a quarter of an houre in a weeke, &c. And ſuch, as if they haue any tithes to pay to their Miniſter, who is in the place of God to receiue them, whilſt that courſe ſtandeth for his maintenance, chooſe out the broken and blinde, the halte and lame, the ſcabbed and ſcurufe, and the worſt of euery thing, thinking that alſo to good. But theſe holow harted Cains, and couetous hypocrites God ſeeth, and their rewarde ſhall be as Cains was.

Verſe. 4.

Leu.22.22.

Howe hypocrites diſcouer themſelus.

Bad tythers.

7 Of whom it is ſayd, that vnto Cain and his offring God had no regard, but vnto Habell he had. See the contempt of God of ſo vnwilling worſhip, ſo colde loue and grudged gifts. Thus will he ſerue ſuch holow ſeruers of him, but euer regarde, bleſſe and like his true Abels and their offrings, and what wiſh you moze.

Verſe. 4 5.

If any should thinke the Lord might haue kept the tree of Life from him, and let him neuertheleſſe inioye the Garden. Truth it is he could ſo, but he would not ſo. Thereby as in figure declaring thus much: That if any man be not vouchſafed by Gods mercy and fauour to inioy Chriſt Jeſus the true Tree of Life, the ſame may haue no place in the kingdome of God the true Paradiſe. And thus much for a taſte of the good of this Chapter, being but a litle to that which might be noted, for if either I ſhould ſeeke to note all, or amplifie theſe notes as I might I ſhould ouer burden the buyers, whome I ſeeke to incourage by ſmalnes of price, and attempt to do what no man can do.

A figure.

Chap. 4.

The cheefe heads in this Chapter are theſe three.

The propagation of mankinde.
The murder of Abell by Cain his brother.
And the puniſhment of the ſame by God.

1 Concerning the firſt it is ſaid, that afterward the man knew Heuah his Wife, as if hee ſhould haue ſayde, after man was caſt out of Paradiſe, then this was. Which ſome wicked ſpirites inflamed with venome againſt the holy inſtitution and ordinance of God, haue ſnatched at, and thereby ſought to blemiſh godly mariage, ſaying it was then vſed, when paradiſe was loſt and not before, then Adam knew his wife and not before. But theſe wicked impes ſhould know, that if we ſhould alwayes reaſon from the order of ſpeeches in the word of God, we ſhould make many abſurdities, The maner of the holy-ghoſt being ſo often to ſpeake of that laſt that was done firſt, and of that before that was done after. In 1.Sam.6.14 Samuel it is ſaid, They claue the wood of the Cart, and offe-

Verſe. 1. Mariage not impeached.

red

red the Kine for a burnt offring vnto the Lord, and then in the next verse: They tooke downe the Arke, and put it vpon the great stone: as if they had cloven the Cart, whereupon the Arke was before they tooke the Arke downe, which could not bee, yet the order of the wordes are so. A number of such places there be in the Scriptures, in all which, as there is a plaine figure putting that after, that was doone first, so may it be heere very well, that Adam knew her before, although now spoken of, and not before, and so the Act of Mariage nothing impeached by this order of wordes But suppose it were not so, but that nowe first he knewe her, yet cannot these Spirits denye, but euen in Paradise it was said, Increase and multiplie, thereby authorising and sanctificng the act if they had neuer fallen: so that holy euery waye standeth Gods ordinance notwithstanding this word: Afterward Adam knew his Wife. 15.

2 When Heuah had borne her first sonne Cain, shee sayd, I haue receyued a man from the Lorde. The first mother that euer was, ascribing the first Childe that euer was vnto Gods giuing: so then acknowledged, so euer since acknowledged, by the godlye, that children are a blessing comming onely from the Lord: he maketh the barren woman to bring forth, and to be a ioyfull mother of Children, and he onely dooth it. *Verse.* 1. Children the gift of God.

3 She called her eldest Kaine, which signifieth a possession, and her second sonne when she had also borne him Habell, which signifieth vaine or vnprofitable. By which diuersitie of names euidently appeareth a diuersitie of affection in the namers, and so teacheth vs two things. First the preposterous loue that is in manye Parentes, esteeming moste oftentymes of those Children that are worste, and least of them that deserue better. Theyr Kaines be accounted Iewels and wealth, but theyr Habels vnprofitable, needelesse and naught. Secondlye it teacheth the lot of the godlye in this worlde many times, euen from theyr verye Cradle, to bee had in lesse regarde then the wicked are. So was heere Abell, so was Iacob of his Father, so was Dauid and many mo. *Verse.* 2. Names of children what they often show

Such

Such and so crooked are mens iudgements often, but the Lords is euer streight, and let that be our comfort: he preferreth Abell before Cain, whatsoeuer his parents thinke, he loueth Iacob better then Esau, and hee chooseth little Dauid before his tall brethren: hee seeth the heart, and goeth thereafter, when men regard showes and are deceyued. Care away then, if my heart be sounde, God esteemeth me, and let man choose.

A comfort sweete.

Verse. 2.

4 Their trade of life and bringing vp we see, the one a keeper of sheepe, the other a tiller of the ground, both holye callings alowed of God: Idlenesse hated then from the beginning, both of the godly and such as had but ciuill honestie, or the vse of humaine reason. The antiquitie of Husbandrye heerein also appeareth, to the great praise of it, and due incouragement vnto it. But alas our dayes: many things hath time inuented since, or rather the Deuill in time hatched, of farre lesse credit, and yet of more vse with wicked men, a nimble hand, with a paire of Cards, or false Dise, is a way now to liue by, and Jack must be a gentleman, say nay who shall. Tilling of the ground is to base for Farmers Sonnes, and we must be finer. But take heede we be not so fine in this world, that God knowe vs not in the worlde to come, but say vnto vs, I made thee an Husbandman, who made thee a Gentleman, I made thee a tiller of the ground, a trade of life most ancient and honest, who hath caused thee to forsake thy calling wherein I placed thee. Surely thou art not he that I made thee, and therefore I know thee not, depart from me thou wicked one into euerlasting fire.

Idlenesse hated.

Antiquitie of husbandrie.

Dise and Cardes.

Thinke of this yee ouer fine Farmars.

Verse. 3. Hebre. 11. True worship hath euer God the author Roma. 10.

5 In the next place mention is made of the sacrifice or offring that these two brethren brought vnto the Lord. The Apostle saith that Habell by faith did offer. Faith euer presupposeth a word because it is a frute that springeth onely of that seede, and therefore it necessarily followeth, that albeit wee read not precisely when God taught them thus to worship him, yet certaine it is that he taught it, and commanded it, otherwise it could not bee doone of faith nor please him. Most like therefore that God taught Adam, and Adam his Children, leauing behind him this

holy

holy practiſe as ancient as the world within a little, that parents ſhould inſtruct in religion the ſeede that God hath giuen them: and ſo looke vnto them, that euen their Cains if they haue anye, dare doe no other, but at leaſt make a ſhowe of obedience to God, how wicked ſoeuer theyr hearts bee. Such care would cut the combe of ſuch vile atheiſme as ruleth nowe, and make all curſed ſpirits at leaſt not to dare to ſhowe their contempt of God and holy exerciſes appoynted for man to ſerue God withall, and by, as now they dare and do.

How ancient inſtruction of parents is, & of what force.

6 But though they both offred, yet marke you a difference in their doings. Cain brings an offering, but Abell brings an offring of the fat of his ſheepe, which the ſpirit of God noteth by a repetition of ſet purpoſe, with an edge of ſpeeche, ſaying not only that he brought of the Sheepe, but of the fat of them, of the fat of them. Thereby deliuering to vs this difference betwixt a true heart and a falſe, a true godly man or woman, and a ſinner. They both offer, but the one thinketh any thing good inough, and the other in the zeale of his ſoule, and fulneſſe of his Lord, thinketh nothing good inough. He bringeth his gift, and of the fatteſt, that is, of the beſt he hath, and wiſheth it were ten thouſand times better. This heate of affection towards God, let vs all marke, and euer thinke of: it vncaſeth ſuch as in theſe dayes thinke any ſeruice inough for God, halfe a quarter of an houre in a weeke, &c. And ſuch, as if they haue any tithes to pay to their Miniſter, who is in the place of God to receiue them, whilſt that courſe ſtandeth for his maintenance, chooſe out the broken and blinde, the halte and lame, the ſcabbed and ſcurfye, and the worſt of euery thing, thinking that alſo to good. But theſe holow harted Cains, and couetous hypocrites God ſeeth, and their rewarde ſhall be as Cains was.

Verſe. 4.

Leu.22.22.

Howe hypocrites diſcouer themſelus.

Bad tythers.

7 Of whom it is ſayd, that vnto Cain and his offring God had no regard, but vnto Habell he had. See the contempt of God of ſo vnwilling worſhip, ſo colde loue and grudged gifts. Thus will he ſerue ſuch holow ſeruers of him, but euer regarde, bleſſe and like his true Abels and their offrings, and what wiſh you more.

Verſe. 45.

Verse. 5. Hypocrits cannot abide their due reward.

8 Kain was angrie saith the text, when he saw his brothers offring regarded more then his, yea and exceeding angrie, for his countenance changed and was cast downe. Marke I praye you how hypocrites, though they be hypocrites, yet can they not abide to be serued like hypocrites, no, they will not giue God himselfe (much lesse man) leaue to deale with them as they deserue. Kaine will fret, and rage and fret, if his false hart be reiected of God. And all superstitious idolaters will doe the like if their fastings and prayers, crossings and creepings, and all their worship either in matter or manner, or both disliked of God, bee discountenanced. That which they doe is wicked and naught, and yet neither God nor man may say so, or show so. But we must be content, you see this malice for telling truth is not of two dayes age, but as olde as Kaine.

How the fauour and dislike of God appeared. 1. King. 18. 2. Chro. 7. Iud. 6. Where the word hath no mouth, haue you no care, much lesse an itching eare.

9 But how appeared this liking and disliking of their sacrifices, and whereby knew they of it? The vsuall answer and opinion is, that either from heauen fire came downe and consumed Abels offring, as that of Elias in the Kings, of Salomon when hee dedicated the Temple, or out of the Stone whereupon it laye, as wee reade of Gedeon. But because the Scripture is silent, let not vs be curious. Contented with this, that it did appeare, what waye we knowe not certaynelye. The texte is playne, Kaine sawe the difference, and was highlye displeased. Some thing therefore was doone of God, and some signe giuen of his gratious fauour more to Abell and his gift that came from a true heart, then to Kaine and his gift, not from the like proceeding.

Verse. 4. 5. Men regarde men for gifts, God regardeth gifts for men.

10 It is especially to bee noted, that God is not sayd to haue respected onelye Abel his offring, but to haue respected Abel and his offring, putting a regarde of Abels person, before the regard of his gift. Thereby teaching vs that it is not with God as it is with men: for men regard cheefly the gifts and then the persons according to their gifts, if they giue much, they regarde them more, if they giue lesse, they loue them thereafter, but God quite contrary. He respecteth first the person, and then the

gift,

gift, and if the person please him, his gift he accepteth, if not, no gifts of his doth God care for. Now the person pleaseth onely in Christ, and therefore no gifts but the gifts of the godly doth God respect. Base is that minde that is wonne to loue by gifts, or to dislike for want of gifts great inough. Such sinne is not in God, and therefore away with *Opus operatum*. Such popish trash offendeth God. It is not you see the deed doone that pleaseth God as they say, but the partie that dooth it, must first please God, as you see heere. He had respect to Abell first, and then to his offering, that is, first it pleased him to accept in Christ, Abels person, and then the duties that came from his accepted seruant, he regarded. Like place is that in the prophet: I haue no pleasure in you saith the Lord of hoasts, neither will I accept an offring at your hands. First professing the dislike of their persons and then his neglect of any thing they gaue. Esay the like againe, and many times elsewhere in the Scripture. Wherefore if euer wee would that any thing proceeding from vs should bee accepted of God, let vs labour first that our selues may be accepted, by being truly grafted into him by faith, with whome God is perfitlye pleased and for him, with all that depende vpon him. This dooth not the Papiste, but weareth himselfe in outwarde things, thinking for his manye fastings, much babling and toyles of the flesh to bee regarded, but you see the contrarye heere.

Opus operatum.

Mala.1.10.

Esay.1.

Popishe toyles how frutlesse.

11 This conceyued wrath in Kaine his brest staied not se: but hauing leaue to lodge there a while, it brought forth murder bloudy and vnnaturall of his brother: a good warning to all that see it to beware of keeping wrath, and lapping vp closely in their bosomes a conceyued displeasure: for questionlesse it is the waye to greater sinne, if God preuent not. Olde anger proones cursed malice, and olde malice will haue murther cruell, if other circumstances of time, place, and the like may bee had. Let not the Sunne goe downe then vpon your wrath, but stoppe beginnings in a godly zeale, and preuent such ends by a godly care. Marke the meanes to attaine his will: he speaketh to his brother to go into the Fields, and when he had him there he slew him.

How dangerous anger kept is.

A faire speaking anger.

Anger that cannot speake is most wicked, but anger that can speake, and faire speake, and meane so ill, is wickednesse it selfe. It is a Cains curtesie to speake faire, and meane ill, to walke with me as a brother, and to cut my throate as an enemy, and euen that should make vs hate it. See also heere and obserue it well, how old a practise of Satan it is to set brethren at variance for religion. Cain hateth Habell, because God made it knowne that his religion and worshipping of God, was better then his. Old Satan hath not cast his cote yet, but soweth dislike still for the same cause. Gods word giueth testimony to one brothers truth, and disliketh vtterly the other brothers falsehood. This maketh the worse to gnash at the better, where he should reioyce for him and partake in his good by yeelding to it.

To set brethren at variance how olde a practise of Satan.

12 God regarded this iarre in Caine, and expostulateth with him what ayled him. Doth not God abide it, and will Caine do it? haue we any Cains now that hate their brethren and beare this, are they not afraid of Gods eye? are they not ashamed to be like Cain? doe they thinke to iumpe with him in crime, and not to iumpe with him in iudgement? It cannot be.

To hyde malice as olde as Caine.

13 But will Cain confesse to God what is the matter? no I warrant you, neither his hatred before, nor his murther after, but concealeth all as much as he could, though in deed from God nothing can be hid. So old againe is this corruption of hiding and couering, cloaking and shadowing of our sinnes. When wee do it, we resemble Caine, and what fowler patterne to be painted by?

Verse. 10. No secresie from God.

14 Thy brothers bloud cryeth to me (saith God) out of the earth. And doe we hope secresie for want of witnesses? Alas we are deceyued. The wickednesse it selfe will torment vs, as if a thousand knew it. The conscience cannot be bribed to hould his peace, it will giue euidence do what we can. And the very deede we haue doone will giue God no rest, but crie against vs till it bee reuenged and we punished. If you knew your secret sinnes should be cryed at the market crosse assoone as you haue doone them,

you

you would be afraide to sinne and take no comfort in the wante of witnesses, nor hope of rest by the secretie. Nowe you heare with your eares, and see with your eyes, that bee it neuer so secret, and without the knowledge of man, it crieth in heauen, and maketh all heauen ring of it, as Abels bloud did, and shall it not feare you? Care not then for secretie if it be euill: for if God see it and heare it, he is priuie that can do more to you then any man, euen Kill the soule as well as the bodye, and caste them bothe into Hell fire.

15 The iustice of God vpon Cains murder, truly showeth vs how all sinne shall speede. For hee hateth not murther alone, but all sinne. Read the words well, and marke the wrath, sharpe is his hand vpon this offender, and yet most iust.

Ver.11.&c What the marginall notes suffice in, heere I passe ouer. *Verse.17.*

16 In Cains building a Citie and calling it after his sons name, we see the care of the wicked euer. More to desire to magnifie themselues, then to glorifie God, more to seeke after a name in earth, then a life in heauen, more to establish their seede with townes and towers, then with Gods fauour. But such course is crooked and like Cains heere. If we desire a name, the loue of God and his word, the loue of Christ and his trueth is the waye. You remember a sely Woman that in a true affection to her Lorde and maister, powred vpon him a box of oyntment, and what got she: Verely (saith Christ) whersoeuer this Gospell shall be preached throughout the world, this shalbe told of the Woman for a remembrance of her. Heere was a name well gotten, and firmely continued, to the very worlds ends. The memorie of the righteous shall remaine for euer, and the name of the wicked do what they can, in Gods good time shall rot and take an ending. For which cause Moses if you marke it, maketh no mention of the time, that either Cain or any of his Sonnes liued, as he dooth of the godly. Filthy Polygamie you see in this place began with wicked Lamech, that is, to haue mo wiues then one at one time: so old is this euill, that from the beginning was not so: that mention that is made of the children here of the wicked, teileth vs how they flourish for a time with all worldly things, whome yet

Mar.14.9.

Syrac.49.6

Note.

Polygamy.

God hateth. The last words show you what eclipses true religion suffereth often in this world, and let vs marke it.

Chap. 5.

This whole Chapter, handleth the Genealogie of the Fathers before the Flud, and hath also particulars diuerse worthy marking.

Verse. 1.

1 AGaine it is sayde, God created Adam after his likenesse, which what it was, you heard in the first Chapter, referring you to the Apostle, who expounded it by righteousnesse and true holinesse, meaning by those two words, all goodnesse, as wisedome, truth, innocencie, power, and such like, incident to mans nature vnspotted by sinne.

Eph. 4. 24.

Verse. 2. The vnion of mariage

2 He called them both Adam, saith the Texte, both the man and the Woman: by that one name noting vnto vs, that inseperable, holy, and mistical vnion, that is made by marriage of two persons to become but one flesh: the like in some sorte remaineth still in vse amongst vs, in that the wife is called by her husbands name, her owne name ceasing, and being vsed no more, as if it should be sayd, nowe that you are maried, though before you were two, yee are become one, and therefore fitte that one name should serue you both, to note so much bothe to your selues and others. The man is the worthier person, and therefore by his name shall you both bee called, and the womans name shall cease to be as it was, since now shee is changed, and become one flesh with him, whose name she inioyeth.

Why women maried, leaue their owne names, & are called as their husband.

3 Adam is sayde to haue begot a sonne after his likenesse, which is to bee vnderstood thus, a man as hee was and corrupt as he was. Like him in sex and nature, and like him in corruption, impure of impure.

Verse.3. Adams likenesse what.

4 From the 4. verse to the 22: two things cheefely are noted. The long life of these Fathers, and their assured death. many yeares they continued, yea many hundreds, but at last they dyed. Death long ere it came, but at last it came. And touching their long life, some questions are mooued: First why it was so long. Secondly whence or howe it came to bee so: of the first, two causes are aledged, one for the propagation of mankinde, so much the faster and more speedely: the other for continuance of remembrance of matters, and deducing of them to posteritie the better. To the second, answer is made, that as al mens liues at this day are from God and of God, as the fountaine, so was also that long life of theyrs, and by him onely it was produced to and for such terme as it was. Neuertheless, if we speake of causes in nature (by which also God worketh when it pleaseth him) diuers and sundry there were then, now to be remembred if we will, wherefore their life might passe ours as it did, and bee so long. The indifferent mixture, equall temperature, and good disposition of the cheefe and first qualities, heat, colde, moysture, drynesse, is in nature the ground of life, and by all probabilitie in that beginning this was so, more then now. Their dyet better and temperance more from surfetting and fleshlye pleasures, then is now. The region they dwelte in hote in a strength to drye vp and consume superfluitie of humors, when anye were corrupt and rotten: Theyr mindes quieter from eating and gnawing cares, the shortners of mans life: since iniquitie then being not so strong manye woes and vexations were vnfounde. And lastly the fruites of the earth, in their puritie, strength, and vertue, not corrupted as after the Flud, and euer since still more and more might be to them a true cause and a most forcible cause of good health, greater strength, and longer life, then euer since by nature could bee.

Long life and death at last of the olde fathers.

Their life whye so long.

Howe so long.

Causes in nature of long life.

Cura quasi corrodens

5 Their certaine death is noted, to showe the truth of Gods

Their certain death why still noted.

worde euer infallible and vnmooueable. The Lorde sayd, if they did eate they should dye: they did eate, then death must folow, or God be vntrue, warning vs faire if wee will bee warned, neuer to mince and qualifie what the Lorde pronounceth peremptorilye and flatlye, for hee will be true doe what we can, and we shall finde it so. Adam lined nine hundred yeares and thirtie, but hee dyed. Sheth nine hundred and twelue, and he dyed. Methuselah nine hundred 69, and yet he dyed: dyed, dyed is the end of all, that God might bee true, how long soeuer they liued. The same word of the Lorde is no falser nowe then then, but the same for euer: and therefore for this eaten Aple against commaundement, dye we must still, and whilst the worlde indureth: would God this repetition of death, death, to all these Fathers, might make vs as duelye to remember it, as wee are sure truely to finde it. To finde it I saye, and God knoweth, not wee, how soone. To daye I, to morrowe thou, saith the Wise man. His conceipte was not vnprofitable, that imagined mans life to be as a Tree at the roote: whereof two Mise lye gnawing and nibling without ceasing, a white Mouse, and a blacke. The white Mouse hee conceiued to bee the daye, and the blacke Mouse the night: by which daye and night mans life as a tree by continuall gnawing at last is ended. Who can nowe tell howe farre these two Mise haue eaten vpon him. Happely the Tree that seemeth yet strong, ere night may shake, and ere daye againe fall flat downe. O let vs thinke of this vncertaintie, and that is all I wishe by this speeche. Adams coate of Skins might fitlye remember him of this. And what weare wee still in our most ruffe, which appertayned not sometime in some sorte, to a liuing creature, by whose death we being clad, may fitlye thinke of our owne deaths that are so sure. But you see the Snowe howe blinde it makes a man, by his great whitenesse: so dooth this worlde by his manifolde pleasures, baytes and allurement, dazell our eyes, and blinde vs so, that wee forget to dye, wee dreame of life, when there is no hope, and wee cannot heare of it to goe awaye. O death how bitter is the remembrance of thee to a man, that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all thinges,

A white Mouse. A blacke Mouse.

The vncertaintie of mans life

Our apparell maye put vs in minde of death.

Syrac. 41. 1

yea vnto han that yet is able to receiue meate.

6 In the 22. verſe it is ſayd, that Henoch walked with God: To walke with God ſometime, ſignifieth to obey and ſerue, to reuerence and feare the liuing God, and (by the way) when it dooth ſo, if godly men be ſaid to walke with God, I pray you, with whom walke they that are vngodly? Surely with him, that if they ſaw him would feare them, and ſhame them to bee arme in arme with ſo foule a gueſt. But what the eye ſeeth not the heart feareth not, yet the end will finde it, when it is too late. In this place to walke with God, ſignifieth he was tranſlated out of this life and world, not by death as others, but aliue as were no others then, to liue with the Lord. Which tranſlation to him was inſteed of death, that following to him by this rapt, that to others without it after death. The Lord did this to giue vs ſome ſigne of the reſurrection to a better life prepared, and to be a teſtimonie of the immortalitie of ſoules and bodyes. As to inquire where hee became, is meere curioſitie. The like wee read of Elias the Prophet, that he alſo was caught vp into heauen in this extraordinary manner. Many vaine motions about them, both by idle heads which I will not ſcan. Yea euen godly men haue waded further, then by any neceſſitie they were conſtrained: for where God hath not an anſwer we ſhould not haue a queſtion, that is, where it pleaſeth him to be ſilent we ſhould not be ſifters, for he concealeth nothing that may be profitable. Syrach is alledged, where it is ſaid, that Henoch was tranſlated into Paradiſe. But as the booke is not Canonicall, ſo in that is the Latin tranſlation falſe, the Greeke hauing nothing of Paradiſe, but ſimply that he was tranſlated. Other gueſſes and talkes I take as they be onely gueſſes, and paſſe them ouer. Where ſhould they be but with others of the godly where they are: their bodies in the rapt changed, as the Apoſtle ſaith all ours ſhall be, when corruptible ſhall put on incorruption, and mortall, immortalitie, and as they that bee aliue at the Lordes comming ſhall be changed. For wee ſhall not (ſaith he) all dye, but we ſhall all be changed. The Lorde ſhall deſcend himſelfe from Heauen with a ſhowte, and with the voice of the Archangell, and with the Trumpet of God, and the dead in

To walke with God. Mich. 6. 8.

Where Henoch and Elias are.

2. Kin. 2. 11.

Syrach. 44.

1. Cor. 15.

1. Theſſ. 4.

Christ shall rise first. Then shal we which liue and remaine, be caughte vp with them also in the cloudes, to meete the Lorde in the ayre, and so wee shall bee euer with the Lorde. So were these no question, at this time changed: That againe the bodye may be so caught, the Apostle showeth, when he sayth he was so, whether in the bodye or out of the bodye, saith he, I know not, noting thereby that both might bee. Wee read howe Philip was caught from the Eunuch, and found at Azotus: but I go no further in this matter.

Acts. 8.

Verse. 24. The Lords care for life or death.

7 God tooke him awaye, saith the 24. verse, and it maye well remember vs of the care that the Lord hath ouer his euer to deliuer them from the woes of this worlde, when it shall be good. He seeth and knoweth vs, and our estate: while it may bee good for vs to liue, we shall liue, and when an other place shall be better for vs, the Lorde as he did Henoch can take vs away, yea and will if we trust in him.

8 Lastlye let vs thinke vpon this occasion, that though all of vs in bodye cannot obtaine this honour to bee thus caught vp to walke with God, yet may we in minde be partakers of this much to ascend vpwarde, to haue our hearts aboue, and not beneath, and to walke in spirit amongst those endlesse ioyes that are prepared for vs.

Colos. 3. 1. 2. 3.

Chap. 6.

Hitherto wee haue heard of mans generation, now must wee heare of his degeneration, that wee may well perceiue if wee will see any thing, how vaine a thing man is, rebelling euer against his God. This whole Chapter contayneth cheefelye, but these three thinges.

1 Mans degeneration from God in the foure firſte verſes.

2 The iuſtice of God ordaining pnniſhment for him from the 5. verſe to the 8.

3 The mercie of God euen in this Iuſtice, from the 8. to the end.

1 TOuching the firſt, it teacheth vs, as I ſayd, the great and greeuous corruption of man, who the more bound hee is for mercy to ſerue God truly, the more apte and prone hee is to offend him highly. The Lorde had nowe increaſed mankinde, & them manye to theyr great comforts, if they could haue vſed it, and nowe without all regarde and thankefulneſſe for ſuch his goodneſſe, headily, and haſtily, wickedly and vngodly they prouoke him to anger and great diſpleaſure againſt them, by fleſhly following their owne willes, euerye man marrying as hee beſt lyked, for outwarde beautye, without regarde of Gods liking, and inwarde vertue. The Sonnes of God, that is, the Children of the godlye, ſaue the daughters of men, that is, of wicked parents deſcended, ſuch as Kain was, that they were fayre, and they tooke them wiues of all that they liked.

Verſe. 1. 2. Mās great corruption

2 Wee ſee howe greeuous a thing vnequall mariages bee, when the godlye with the vngodlye, the beleeuing with the Infidels, the religious with the ſuperſtitious, are vnequally yoaked: ſurely euen ſo greeuous to God, that for this cauſe eſpecially the

Vnequall marriages how dangerous.

whole world was destroyed by the Flud. The Lord is no changeling, he disliked it euer, and disliketh it still. It is a secret poyson that destroyeth vertue more speedily then anye thing. Salomon was ouerthrowne by the daughters of men for all his wisedome. Iehosaphat matched his Sonne to Ahabs daughter, and it was his destruction. Her forsooke the waye of the Lorde, and wrought all wickednesse in a full measure. Whye? because

2. Chr. 21.6

2. Cor. 6.

sayth the Texte, The Daughter of *Ahab* was his Wife. Ahab was wicked, but a wicked Wife made him farre worse, for shee prouoked him saith the Texte: Be not vnequally yoaked with the Infidels (saith the Apostle): for what felowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse? what concord hath Christ with *Belial*: or what parte hath the beleeuer with the Infidell. It is a lawe of mariage that should not bee broken, that it bee in the Lorde, that is, with his liking and in his feare, with such as bee godlye, and hould the truth. Our children we allow not to marrye against our wils, but our right wee challenge to giue a consent. And shall the Children of God seeke no consent of their Father in Heauen to their marriages? But his consent hee will neuer giue to marrye his enemie, and therefore doe it not. It is not lawfull, it is not expedient, if it were lawfull. The Flud came to so much such disobedience, and forget it neuer.

Thinke of these reasons, and marry vertue, not wealth nor will.

Beautie is vaine.

2 Consider how God hateth it, that in mariage, onely beautie and fauour should be respected: for their fairenesse the sonnes of God chose wicked Women, saith this place, and God plagued it. Fauour is deceitfull, and beautie is vanitie (saith wise Salomon,) but a Woman that feareth God, she shall be praysed.

Pro. 31.30

Verse. 3. Godsgreat patience and long suffering.

3 Marke the worde striue, in the 3. verse: My spirite shall not alwayes striue with man. And see in it, and by it the deepnesse of Gods goodnesse to vs miserable sinners, he dooth not by and by lyng vpon vs the desarte of our sinnes, but beareth with vs, and long beareth with vs, daylye and hourelye,

giuing

giuing mercy more notwithſtanding all thoſe ſinnes, yea he ſtriueth with vs, and tuggeth with vs, that wee might be ſaued and not periſh. O what a God is this. Looke how your ſelfe ſtriue with your childe or friend whome you loue, to bring him to good, and to ſaue him from euill, euen ſo doth the Lord with you, yea much and farre more. As I liue, as I liue ſayth the Lord, I deſire not the death of the wicked, but that he may turne from his way and liue: O turne you, turne you from your euill wayes, for why will yee dye yee houſe of Iſraell. The Lord of his promiſe is not ſlack, as ſome men count ſlackneſſe, but is patient toward vs, and would haue no man to periſh, but would all men to come to repentance, ſayth the Apoſtle Peter. And deſpiſeſt thou O man ſayth S. Paule, the riches of Gods bountifulnes and patience and long ſuffering, not knowing that the bountifulnes of God leadeth thee to repentance? Thus good is God, and thus he ſtriueth with vs.

Eze.33.11.

2.Petr.3.9.

4 Agayne, marke his mercy in the time that hee graunteth heere to repentance: An hundred and twentie yeares ſayth hee ſhall his dayes bee: that is, though thus greatly and greeuouſly man hath offended, and euen all the earth is become corrupt, ſo that with great iuſtice I might bring a flood foorthwith, and conſume them all: yet will I not doo ſo, but ſtill beare longer, and looke for amendment, yea an hundred and twentie yeares yet will I giue him ere I bring the flood vpon him, to ſee if they will returne, and auoid my wrath. What is long ſuffring if this be not? and this is the ſweete nature of our God.

Verſe.3.

5 Of Gyants and mightie men the word ſpeaketh ſundrie times in ſeuerall places. Heere he ſayth, of theſe vngodly mariages came many of them, which being mightyer then the vſuall ſort of men, vſurped by their might, authoritie ouer others, and did degenerate from the ſimplicitie wherein their Fathers lyued. In the booke of Numbers, they that went to ſearch the land of Canaan, when they returned made report, that they had ſeene there Gyants, in compariſon of whome, they ſeemed Graſhoppers. In Deuteronomie mention is made of Og, the King of Baſhan, whoſe bed was of iron, nine cubits long, and foure

Gyants.

Chap.13. 34.

Chap.3.11.

cubits

cubits brode. That great Goliah also of the Philistims you remember. S. Austen sayth: he saw the tooth of a man as great as an hundred of ours, what was the body then? somewhat you may guesse. Plinie reporteth, that in Crete out of a mountayne was digged the remnants of a man by guesse of proportion when hee lived six and fortie cubits, but there were no end to tell you all we reade of this matter. Thus much sufficeth to cause vs to consider Gods power, which mightely and marueilously hath euer shewed it selfe in his creatures.

Verse. 5. God seeth all.

6 In the fift verse it is sayd, The Lord saw the wickednes of man that it was great. He euer seeth both good and bad whatsoeuer it is: neyther walls nor darkenesse can hinder his sight. To the godly it is a comfort, who are many times wronged by false suspicion, slanders and lyes, but the Lord seeth. To the wicked it must be a terror, and a very great one, that cloke they or couer they, hide they or hap they their sinnes neuer so much, yet the Lord seeth. And what will hee doo? euer see, and neuer punish? then were he vniust, but that he cannot be for any man, therefore the end will smart, without repentance.

Verse. 6.

7 If you doubt of this, beleeue the text which telleth vs what fell out when God sawe it would be no better, it repented him that euer he had made man, that is, speaking after the manner of men. God destroyed man, and in that as it were did disauow him to be his creature. And marke withall how liuely the Lorde doth discouer the corruption that is in vs, saying, all our imaginations, and all our cogitations are euill, and only euill, and euer euill. What greater euill then in this sort and measure to be euill? Where is that free will that wilfull men deuise to do good, when our mould and mettall is become thus bad? Away with such dreames, experience is the fooles schoolemaister, and shall not euen that teach vs, but will we gaynesay our owne knowledge? Austen telleth vs, and all the world, that *homo male vtens libero arbitrio, & se & ipsum perdidit*: man abusing that free will which before his fall he had, he lost both himselfe and it. We are naught waking, we are naught sleeping, we are sinfull dreaming, and when we do not dreame, and where is our good?

Verse 5. Mans corruption how great.

8 Somewhat

8 Somewhat conceyue of the measure of sinne that was now in the earth, by these speeches of God, that he repented, and that he was sory in his heart. Could a small measure make God thus greeued? No, he dayly indureth great wickednes, and yet repenteth not that he made man: wherefore this must teach vs their sinne was great, and warne vs agayne to beware, at the least with great sinne to offend the Lord. If we cannot but sinne through our imperfection, yet let vs not increase the measure without remorse by any wicked malice. But stay to go on, if wee cannot stay to go in. Stop the course as the Lord shall inable, and not by fulnesse of measure, as this people did heere pull vengeance from heauen whether God will or no. O heauye day and houre to you or me, if the Lord shall say, it repenteth me that I haue made such an one, yea, I am sory, and sory at my heart for it. Beware then of great sinnes, and of heaping sinne vpon sinne, till God be driuen to say thus against you. The contrary is sweet, when the Lord reioyceth at our being, and shall say to Satan, hast thou marked my seruant Iob, such a man, such a woman, how they loue me, &c.

The measure of sin then how great.

9 But why was the Lord sory that he had made man? surely because he must destroy him againe, his sinne is so great. Why then he is sory to destroy man. Truth it is, if he could with iustice choose. O then what see wee? Cannot God proceed to punishment of rebellious sinners, yea of such rebellious sinners as these were, that made the whole earth smell of their sinnes, but with some griefe, with some discontent, with some lothnes as it were to haue it so if they would amend, and shall he be hastie and furious, implacable & vnmerciful to a poore sinner that groneth & greueth, sigheth & sobbeth, wepeth & crieth for wo that he doth sin, and that he cannot but sin against so good a God, & so deere a Father, and wisheth it better euery day he riseth, and euery night he goeth to bed? No no it cannot be. And therefore be of good comfort thou greeued spirit, the Lord loueth thy longing care to serue him better, and he can sooner cease to be God, which is impossible, then cast away his eyes of mercy and pitie from thee. He will not punish thee, but he lusteth to exercise thee, that the glory of thy faith

God how slow to anger.

O comfort to an heauie spirit.

after

after such assault appearing bright, may receyue a Crowne of comfort brighter then golde or beaten golde, beset with precious stone: O tary then the Lords leasure, bee strong and hee shall comfort thy heart, and put thou thy trust in the Lord.

Psal. 27.

Verse 7. God iust.

10 In the seuenth verse the Lord sayth I will destroy. Before we noted his mercifull striuing to bring to repentance, but now note his iustice if man will not repent, he beareth long, and saith turne, turne: but at last he catcheth his sword, and sayth, I will destroy. Tempt not the Lord therefore ouerlong you vnfeeling hearts, for you see a feare. Many times admonished, and neuer amended, thinke you heare this word, I will destroy.

Verse 8. So God iust that euer mercifull, and contrary.

11 In the eyght verse it is sayd, But Noe found grace in the eyes of the Lord. So then God punisheth, that euer yet he spareth some. So is hee iust that hee forgetteth not his mercy. He spareth Noe and his household with him, and that in mercy. *Gratiam inuenit, non meriti mercedem.* Grace he founde, but no reward of merit. Yet what God giueth him, we may not deny him, he was a iust man, and vpright in his time, and walked with God. A singular prayse in so corrupt an age to be so vnlike them. Would God it might teach vs the prayse of this, not to be caryed away with corruptions amongst vs, be they neuer so generall, or so imbraced of the greatest men. To walke with God is a precious prayse, though none do it but my selfe, and to walke with man, with the world, with a Towne or Parish in wicked wayes, is a deadly sinne, though millions do it. Iustice and vprightnesse will abide the touch, when craft and dissembling will be discerned drosse. Noe in this wicked time, and in this vniuersalitie of sinning, was a iust man and vpright, and walked with God, do they all what they would, he would not follow thē, and let vs marke it.

Multitude or custom.

Verse 24.

12 In the 24. verse, and so to the end of the Chapter, direction is giuen to Noe how he should be saued, euen in an Arke, which he is commanded to make to that purpose. The prescription you see, and euery particular as they lye. Let me tell you the resemblance that hath bin made by some, peraduenture not vnfitly. Noe say they was a fit figure of our Sauiour Christ, for in him was fulfilled most effectually that which was sayd of Noe in

The resemblance of the Ark.

the

the fifth Chapter the 29. verſe, Lamech begat a ſonne, and called his name Noah, ſaying: this ſame ſhall comfort vs concerning our worke, and ſorow of our hands, as touching the earth which the Lord hath curſſed. The Arke a figure of the Church, for as out of that there was no ſafetie, ſo out of the Church there is no ſaluation. The matter of it muſt not be euery thing, but of Pine trees direction was giuen. The children of the Church are not euery ſort, not they which are borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God. Iohn.1.13. The Pitch repreſented the loue of the Church, wherewith as with glew the members are vnited and faſtned together. Within and without the Arke was pitched, and within and without a true member of the Church is vnfayned loue. He loueth within, he loueth without, he loueth without, and he loueth within, it is not ſecret and cannot be ſeene, it is not ſeene outward and wanteth within, but truth and ſhow, and ſhow and truth go together in this man. O bleſſed pitch, would God we were all thus pitched, for the more of this cleaueth to our fingers, the better we. It defileth not, but maketh vs holy before the Lord. In the Arke were diuers roomes, and in the Church are diuers gifts, diuers orders, and degrees of men. In the heauen we ſeeke for diuers manſions. In the Arke are beaſts vncleane, aſwell as cleane, and in the true Church and of the true Church, hee that denyeth ſinners to be, ſhall proue an Anabaptiſt. The window they ſay might repreſent the Goſpell, and the preaching thereof, for as by that window came light into the Arke to lighten their bodyes, ſo by the preaching of the Goſpell commeth light into the Church to lighten the hart, and minde, and vnderſtanding of thoſe that are within. The dore, Chriſt. I am the dore, and ſo as foloweth. The Arke was great and very great. So is the Church of great largeneſſe, diſperſed by God both farre and wide. Reade the 54. of Eſay 2. Reioyce thou barren that beareſt not, &c. inlarge thy tents, &c. The flood reſembled Baptiſme, which killeth the ould man, and reſtoreth the new, while the Arke was preparing ſayth S. Peter, whereby eight ſoules were ſaued in the water, whereof the baptiſme that now is, anſwering that figure &c. ſaueth vs alſo by the reſurrection 1.Pet.3.21.

of

of Iesus Christ. Finally and lastly, the Arke was tossed in those waues of water both vp and downe, and so is the Church whilst it heere is militant, too and fro. Yea euery member doth witnesse this, tossed of the world, tossed of flesh, tossed of Satan, and tossed by sinne, neuer able to hould together, if God, as he did the Arke, did not defend it, guide it, and keepe it, and gouerne the waues, that they shall not hurt further then in mercy he will heale againe. This is the figure of the Arke, and summe of this Chapter.

Chap. 7.

Hauing heard in the former Chapter the sinne of man in those dayes, and the gratious striuing of God with him to bring him to amendment, geuing euen then, when he might iustly haue punished, yet an hundred and twenty yeares *to repentance. In this Chapter we shall see how all this goodnes of God was despised and neglected, those hundred and twenty yeares in all wickednesse likewise spent, and therefore God forced as it were at last to bring the flood vpon them. The generall heads may be these two.*

{ The entrance of Noah into the Arke.
{ The comming of the flood vpon all flesh.

Verse 1. Noah entred commanded.

1 CONcerning the first, it is to be obserued that God biddeth him enter into the Arke, thereby giuing his faith that sure stay of the word, without which it must needs haue wauered, and bin shaken in pieces in that great tryall. And Noah his not entring till he was bidden, teacheth vs truly to take God for our guide in all our actions, and his word for our warrant and assurance in what we go about.

Verse 1. Such God taketh vs as we will to bee a great comfort.

2 The Lord sayth, he saw Noah righteous in that age before him, not meaning thereby that Noah wanted weakenes of humane imperfections, but so calling him in respect of others, and because he had a desire and hartie affection to be such an one. Whereby we haue giuen vs a great comfort, that the Lord doth

measure

meaſure vs according to our will, and not according to our power, and finding vs willing with vnfayned affection to ſerue him vprightly (which will yet commeth not of our ſelues) he vouchſafeth vs the honor and title of righteous men, notwithſtanding our great weakenes and want of perfection. Theſe and ſuch like places we ſhould euer haue in ſtore againſt thoſe fiery darts of our deadly foe, that would perſwade vs we are nothing regarded of God, becauſe we labour of ſome imperfections. How honorable is the remembrance of their faith in the 11. to the Hebrues, all which had their wants, and many infirmities.

Verſe 1. True prayſe to be righteous before God, not before men.

3 The addition of the words before me, make his prayſe great, and his vertue true: for many ſeeme glorious before men, which before God are nothing ſo: that is true righteouſnes which before God is ſo. This if we thought of aſwell as we knowe, we would more regard God, and leſſe thinke of men, whereas now we pick at it, as our great marke to be approoued of men, and to gayne their prayſes.

Verſe 2.

4 A queſtion is aſked why of cleane beaſts by ſeuens, and of vncleane but cupples were taken and preſerued? And the beſt anſwere is, after the preſeruation of ſeed, becauſe the cleane ſerued for ſacrifices, which God had apointed to be ſerued by, God then prouided for cõmanded exerciſes, that there might be to performe them with, and we as though we were not his children, nor euer meant to be his heires, moſt carelesly contemne thẽ, and will prouide nothing for thẽ: if we prouide any thing, it ſhalbe how to hinder them & put them downe, and this is our reſembling of God.

God careth to maintaine his worſhip, and wee care not.

Verſe 5. God hateth doubting.

Num. 20.

5 God telleth Noe when he would begin to rayne, and how long he would continue, that his faith might be firme in euery reſpect, and not doubting, ſince nothing more greeueth God then ſo to do, as you may remember in diuers examples of the beſt men, as in Moſes and Aron thoſe great pillers, who for their doubting and wauering, went neuer into the land of promiſe. In Zacharias, whoſe doubting brought him dumbnes for a time, and ſuch like. When God ſayth he will do a thing, he would be beleeued, and becauſe he knoweth our weakenes, he prouideth often for vs by ſuch particular circumſtances, as heere you ſee.

The profit that commeth by the godly.

6 Noah was not only saued, but his wife, his sonnes, and his sonnes wiues, yet reade wee not of their righteousnes as of Noahs. But this is the good that commeth by the company of the godly, euen to be within the shadow of Gods great mercy for their sakes. So good is the Lord to his louing children, that to their friends also hee will be good. So was hee to Lot and to his friends, if they would haue bin ruled. So was hee to Rahab and her fathers house. So is his manner to be in his great mercy. Yet what is so lothsome to wicked wretches, as the company, fellowship, kinred, or acquaintance of the godly? But what maruell, since like with like are best pleased.

Gen. 19.

Verse 9.

7 If you aske how all the beasts were gotten, the text answereth, they came of themselues, God compelling them by his diuine power to present themselues before Noah as before Adam, when he gaue them names, in the second Chapter.

Verse 11. The flood commeth, and creatures conspire to destroy sinners.

8 In the 11. verse you see the time, In the sixt hundred yeare of Noahs life, in the second moneth, the seuenth day: as we recken about the beginning of May, when all things flourished, and yeelded show, then, euen then began this wofull tragedie of mans destruction. So sure shall it be that God sayth, and so inchangeable is his purpose. Then were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened, heauen and earth agreeing together to accomplish Gods will, and to destroy mankinde. O heauie day, when man should so offend God, that the creatures abhorre him, the fountaines and deepes and waters below and aboue. But nothing will warne some men.

Verse 16. All safetie from the Lordes shutting in not ours

9 When all were entred into the Arke, the text sayth, God shut them in, thereby declaring, that by his diuine power they were only saued, and the Arke kept whole against all dangers, and insinuating to vs the like cause of all our safetie euermore. It is not our house, our Castle, or tower when we go to bed that saueth vs, but that the Lord shutteth the doores, and closeth vs in, this is our suretie, that no power can withstand whatsoeuer it wisheth, this is our safetie, that wee may trust vnto. Were the

gates

gates of the citie iron or brasse, if he shut them not, they will neuer hould out, but were they wood or clay, made strong by his defending mercy, no canon can batter them, nor man get them open to hurt any within, whome the Lord will haue safe, and to that end hath shut within them.

10 Then all flesh perished that moued vpon the face of the earth sayth the 21 verse. But whether man perished eternally or no, that is the question, I meane all that were drowned in the flood, whether were they also condemned to hell, and so perished that way? we may answere truly, that it becommeth dust and ashes to leaue Gods secrets to himself: but for the argument, that therfore it should seeme so because they tasted of his outward iudgement alike, it foloweth not: for the two theeues crucifyed with our Sauiour, had like outward punishment, and yet not one inward condemnation. Many dye the deaths of seuerall offences, and yet are saued by mercy in the world to come. God forbid we should censure men so, as to conclude their eternall death vpon their temporall suffrings. We may not do it: well may wee learne by these words (that all things perished) that if nothing could help it selfe when God was angry, what shall it be that shal haue strength to helpe vs, and sheeld vs from his wrath? may the strength of a Gyant, gold, siluer, horses, wisedome or any thing do it? no, all these things in this flood could not profit any thing the owners of them, and so shall it euer bee, therfore trust not to them.

Verse 21.

Like punishment in this life doth not argue lyke in the next world.

Trust in nothing to saue if god do frowne

11 The rayne from aboue, and the fountaynes beneath, are things we cannot lack, yet see we in this place how they made a flood. Learne we then by it what a great difference Gods fauour and anger make in the same creatures. If in fauour he rayne, we are nurished by it: if in anger he do it, we are destroyed: so is it with the fire, with the aire, with our meates & drinks, and whatsoeuer we vse in this mortall life, his mercy maketh, & his wrath marreth the same thing. O how should wee then valew Gods fauour? how should wee seeke to haue it, and feare to loose it. Pray we when we rise, and pray we when we sleepe, that his creatures we may enioy in fauour euer.

Gods fauour and anger changeth the vse to vs of creatures.

Profit by fearing God against euil men. Mala. 3. 14. Psalm. 2.

12 Only Noah was left aliue, and they that were with him in the arke. Yet say the wicked in the Prophet Malachie, It is vayne to serue the Lord, there is no profit in it. But wee see the contrary in this place and euer. If the Lords wrath be kindled neuer so little, blessed are all they that trust in him. When mountaynes and hills, castles and forts, trees, nor any tall towres can saue a man, this keepeth him close from all harme, and not onely him, but his friends with him, that he was godly and serued the Lord. Let this be our gayne then whilst we see this light, and we shall neuer loose. Doest thou thinke to reigne sayth God, Iere. 22. 15. because thou closest thy selfe in Cedar? No, no, thy fathers godlynesse made him prosper, and thy want of that shall make thee perish, be thy Forts neuer so strong, & thy braueries neuer so many, they shall not serue. Reade the 3. of 1. Peter the 20. verse.

Chap. 8.

After mercy commeth iudgement, and after iudgement mercy againe, as we may see in this Chapter, wherein wee haue

{ The ceasing of the flood to the 15. verse.
The comming out of Noah, to the 20.
His sacrifice, and Gods speech to the end.

COncerning the first, wee see the author, GOD. The meanes, hee made a winde to passe vpon the earth, the fountaines of the deepe, and the windowes of heauen were stopped &c. The time when, after the hundred and fiftieth day, by our computation about the 19. of October, and for other particulars.

Verse 1. The Lords care ouer his euer. 1 It is said, the Lord remembred Noah: wherin is discouered vnto vs, the most faithfull care, and carefull faithfulnes that is in almighty God for his true seruants euer: he loketh vpō their

perils,

perils, he ſeeth their dangers, and in his due time he remembreth to releeue and releaſe them, as he did heere Noah and his family. Can the Bride forget her ornaments, nay can the Mother forget her childe: theſe things be hard, and eaſily are not done, yet ſuppoſe they might be done, the Lord for all that cannot forget his, who making him their God, he hath made his ſeruants, and written them in his hand, yea made them as ſignets vpon his right finger, that he may neuer forget them. O Lord ſayth Dauid, what is man that thou art ſo mindfull of him, or the ſonne of man, that thou ſo regardeſt him? Tary then but Gods leyſure as Noah did, and be ſure of remembrance in due time as he had. Eſay 49. 15. Pſalm. 8.

2 To ſtrengthen vs in this, conſider how it foloweth of the Cattell, that God alſo remembred them. Alas doth the Lord care for Sheepe and Gotes, yea for creatures many of meaner regard, and forget man in his tribulation and wo? Behould the fowles of the ayre, do they ſow or ſpin to be fed and clothed thereby? yet God remembreth them. O how much more man, that is Lord of all theſe, if we had faith. *Verſe* 1. God careth for the cattell. Math. 6.

3 When it is ſayd, the fountaynes were ſtopped, and the windowes cloſed to ſtay the flood: profit by it in a godly policie after this ſort, that if any flood of ſinne and ſtreame of iniquitie go about to drowne vs, we ſtop the fountaine, and cloſe vp the windowes by which it iſſueth and getteth out, ſo ſhall we ſtay the courſe of it in Gods bleſſing and be free from danger. O that this leſſon were learned in Court and countrey, fully, and well, then many a filthy flood would be religiouſly ſtayed, and many a ſowſing waue of a ſinfull temptation be beaten backe. I ſay if the fountaines were ſtopped, and the windowes ſhut: conceyue of it further, and meditate of it a whole houre by your ſelfe, I ſay no more. *Verſe* 2. How to ſtay ſinne. Note.

4 The Arke ſtayed about the 26. of October, vppon the mountaines of Armenia, and why? becauſe whē wind bloweth & water faileth, ſayling is dangerous, & the rocks may be hit vpō: what a prouidēce then is here for poore Noe in his gratious God, *Verſe* 4. The Arke ſtayeth.

what a preuention of danger: shall nothing make vs know him and his sweete goodnes: sayl we then on in the sea of this world while God will, surely when it shall be good he will make vs to rest, and preuent our perill, if we trust in him, and O Lord giue faith and patience for thy mercy sake.

A comfort.

Verse 5. Example of chiefe men.

5 In the tenth moneth, that is about the 28. of December as we recken, were the tops of the mountaines seene, a good token and comfort of an ende of that water-flood: we may apply it thus, the great men of this world, of a kingdome, of a citie, of a towne, are as mountains & hills in comparison of the lower sort, & if once they war dry from such fluds of euil as many times they are ouerflowed withall, it is a good signe, and yeldeth great hope that the waters do decrease, and a better state euen shortly will insue: but whilst they are ouerflowed and couered, what hope of dry land in the valleys: such and so great to good or euill is the example of the great ones.

Verse 6. Some things lawfull without expresse word.

6 Then after fortie dayes Noah opened the window of the arke, and sent forth some of the fowles. Where was his warrant thus to do: surely expressed we see none, and yet is hee not disliked: why: because though it were not prescribed in the word that he should doo so, yet was there no prohibition not to doo so: and beeing not contrary to any word, though it haue no expresse word for it, it is not disalowed: we are taught hereby sayth a learned man, where there is no neede of expresse prescription, as in things not of such moment often there is not, holy men are left *suis consiliis & conatibus* to their owne discretions, counsell and libertie, & if the like fall out to vs, we may follow their examples.

Muse. vpon the words.

Verse 7. What the Rauen might signifye.

7 He sent first a Rauen which returned not againe, &c. By which fowle some say might be resembled the teachers of the law, because they neuer bring any good tidings, but death, death, for want of performance of the lawe, whose promise is annexed onely to fulfilling of the same, and not else. Others say, by the Rauen might be noted such men, as hauing minde of the dead carions, consider not wherefore they were sente, but plying their whole care about themselues, and satisfying their deuouring nature with such carion as they see before them, take their pleasure therein, and make their abode, not returning any

more

more to the Arke with teſtimonie of their courſe applyed and employed to that ende whereabout they were ſent. Such foule Rauens no queſtion there are but too many.

8 When Noah ſawe no returne of the Rauen, he tooke a Doue and ſent her forth the ſame day, to ſee if by her he might perceyue any fall of the waters. And the Doue returned to him againe, not finding any reſt for her foote vpon the earth as yet, wherby he knew the waters were not abated. This doue they ſay may reſemble fitly the good preachers of the word, which are ſent forth by the true Noah Chriſt Jeſus into the world, ouerflowed all with ſinne & wickednes, as with a flood: but finding no reſt for their foot, that is, finding no acceptance of their labours, nor good to be done by them, mocked & ſcorned, derided & abuſed, reiected & contemned, they returne againe, bringing nothing with them, and yet to Noah welcome, who putteth forth his hand, and receiueth thē into the Ark, for we are a ſweet ſauour ſayth the Apoſtle to the Lord euen in them that periſh: That is, the Miniſters of Gods word are deere vnto him, and moſt ſweete in his noſtrels, if they do their diligence faithfully, albeit the profit folow not anſwerable to the ſame, but euen all that notwithſtanding, men periſh, and are caſt away, a great comfort.

Verſe. 8

The doues reſemblance.

1.Cor.2.15

9 When it is ſayd, the doue found no reſt for the ſole of her foote vpon all the earth that ſhe ſaw, let vs conſider the maruelous change now made frō the eſtate before and very late, when thouſands of doues, men, women, children, & all the creatures of the earth had reſt for their feet, yea pleaſures and comforts aboue neceſſities many an one. Now no ſuch matter, all is gone, and there is not ſo much as reſt for one poore doue. What ſhould it fitly admoniſh vs of, but to the vttermoſt of our power receyued of God to take heed, leaſt with like ſinne we procure like iudgement againſt our ſelues, our countrey, our townes, and priuate houſes, where now is many a comfort and many a pleaſure, men women and children not a few haue reſt for their feete, that is, all things neceſſary to their comfortable being, and liue vpon vs, and with vs, and by vs: we with them, and they with vs enioy Gods mercies, bleſſings & benefits, to his great praiſe & our great good if we can vſe them & be thankfull. Shall the day come that in that

Verſe. 9.
A fearefull change.

Note.

house where many a man hath found his rest, being the seate of an honorable or worshipful personage, no rest shalbe found for a doue, that is, for any creature any place, all being altered by the iudgement of a greued God at abuse and vnthankfulnes, at sinne & iniquitie: God forbid, and as we feare God, let vs thinke of it, for he that so soone could alter in his anger the estate of the whole world, that of a place so full of rest for thousands thousands of creatures, now there should be no rest for the foote of one doue, surely he can change as quickly the seate of any Prince, or noble, or gentleman, or other man, that all the honor and comforts beeing wiped away in wrath, there should not be rest for any, but a fearefull sight of horror and confusion vpon euill deserts.

Verse. 9. Better an inconuenience then a mischiefe.

10 The Arke to the doue was like a prison, a place of restraint, & not according to her kind, which was to flye abrode, yet finding no rest, rather then she will perish, she returneth to the same againe. It may teach vs this, that better is an inconuenience then a mischiefe. If we cannot as we would, we must as we can. I speake it against all heathenish and vnchristianlike impatiencie. The heathens rather then they would serue, they would kill themselues. And many in these dayes, rather then they wil suffer what God imposeth, will do what God detesteth, let it not be so. If we cannot be abrode and at libertie, because Gods iudgement against sinne hath taken away our footing in such or such sort, whilst it shall please him, let vs be content, returne as the doue did to the place appointed, and thanke him for mercy euen in that, that yet there we liue, and are not destroyed as others haue been.

Verse. 10.

11 Noah stayed vpon this 7. dayes, and then sent out the doue againe sayth the text, which returned to him in the euening, bringing in her mouth an oliue leafe which she had pluckt, whereby Noe knew the waters were abated. This doue may note the preachers also of the word again, who bring in their mouths some good tidings to the Arke, that is to the Church, and euery good news may be cõpared also to an oliue leafe, & the tellers to doues. That good news ỳ the women brought to ỳ disciples that Christ was risen, was like an oliue leafe in their mouth, & they like this doue in this place: so all others. Reade 2. King. 7. of ỳ good news of the lepers, & 2. Sam. 18. 27. he is a good man, sayth Dauid, & commeth with good tidings: so good men & women haue words

The doue with an oliue leafe what. Matt. 28. 8.

of

of comfort in their mouths, when others haue the poyſon of aſpes vnder their toongs, they haue oliue leaues to cheare vp Noah and his company withall, when others haue wormewood and gall to make their harts ake with the bitternes thereof. Such doues God make vs euermore, & if this be regarded of vs, we will indeuor it.

12 Then wayted he other ſeuen dayes and ſent her againe. When ſhe returned no more vnto him. First marke the often ſending of the doue, when the rauen goeth but once. It ſheweth the difference of a good ſeruant and a bad. The first is often vſed, becauſe he is faithfull and true, the later but once, becauſe then he is found to be a rauen, more heeding the carions that his nature regardeth, then performing his meſſage which his ſender deſireth. The prayſe of theſe two fowles, how they differ in this place for their ſeruice, we all ſee, and it ſhould thus profit vs, as to pricke vs to the good, and affray vs from the euill. In ſome place or other we are all ſeruants as theſe fowles were, to God, to Prince, to Maiſters, to ſome or other. Let vs be doues that they may often vſe vs, let vs not be rauens, that they may iuſtly refuſe vs. Secondly in the doues not returning any more let vs marke a type of the ſaints of God, that hauing ſundry times diſcharged the truſt of their places, as the doue did, at laſt haue their departure out of the arke, that is, out of this life and Church militant, and finding reſt for their foote in Gods bleſſed kingdome, returne no more to the Arke againe, but then continue and abide for euer.

Verſe 12. The difference of a good ſeruant and a bad.

A type of the godly.

13 At laſt came this comfortable word frō God, Go forth of the ark, thou & thy wife, and thy ſonne, and thy ſonns wiues, and all creatures with thee. So we ſee there is no affliction or triall ỹ God impoſeth vpō his childrē, but if they indure it quietly, truſt in his mercy firmely, & tary his good pleaſure obediently, it hath his cōfortable end. If God think it good to ſay to any man or woman enter into the arke, that is, into this or that tryall of thy faith & patience, into this priſon, into that indurance, into this reſtraint of liberty, that affliction & trouble, ſorow and care, and inward nips, or outward pinches, ſurely he hath alſo an other word for them, which in due time he will likewiſe ſpeake vnto them, and that is this: Go forth of the arke now againe thou & thy wife, & all thine, that is, let there be an end of whatſoeuer it was ỹ tried thee, for I haue ſeen ỹ faith, patience, & hope, that hath pleaſed me.

Verſe 16. All affliction of the godly hath his end.

O our good God, how sure are we of this, and how sweete is it? what else but that which the Prophet Dauid found most certaine, and testified to the world, saying:

Psalm. 30. Though gripes of greefe and pangs full sore
shall lodge with vs all night,
The Lord to ioy shall vs restore
before the day be light.

Confessing herein, ✠ after sowre commeth sweet, after sorrow ioy, after restraint liberty, after want plenty, ✠ to speak with this place after go in to the Arke, foloweth certainly come forth againe.

Verse 13. Euery thing in his season hath God for hys childe.

14 Yea but when did God bid Noah come forth, surely not before the earth was dry, for so sayth the text. Then here we see againe how wonderfully he disposeth for his children tymes and seasons, all for their good: when the earth is not for them, he hath an Arke vpon the water, and when the earth is fitter then the Arke, he hath the earth againe, all in such times as may be best for vs, and how should we thanke him?

Verse. 20. Thankfulnes euer in the godly.

15 When Noah was come forth, he buildeth an altar, taketh his beasts, and offereth his sacrifice: teaching vs this, how most carefull we should be whilst life is in vs, to be thankfull to God for his mercy toward vs, either in deliuering vs out of danger, or any way shewing the light of his countenance toward vs. A thankfull hart becommeth a Christian and pleaseth God, and the very deuills of hell, if they were asked, must needs say the contrary is a fault.

Verse 21. Good works ioyned to true faith smell sweetly.

16 Then saith the story, God smelled a sauour of rest, that is, shewed himself appeased, and his anger at rest: this pietie was in Noahs heart before, but now it smelleth, when it breaketh into worke: so was Abraham for his faith noted of God before, but when that faith flamed out into a willingnes to sacrifice his deere sonne, then God cried out, now, now, I see Abraham thy loue &c. Surely that which powring and beating is to spice, works be to faith in some resemblance: the spice is sweet before it be brayed, but when it is brayed, much more: so is faith in the heart accepted of God, before opportunitie serue to worke, but when opportunitie doth serue, and holy works come to a godly faith, then smelleth it maruelously, and the Lord sauoreth a rest to his owne good liking, and our true comfort for euer and euer: let it teach vs, let

it ſchoole vs, and prick vs forward to holy life.

17 And what ſayd God, reade the texte, verſe 21. he will no more curſſe the earth for mans corruption, hee reſtoreth nature, Sede time and harueſt, cold and heate, winter and ſummer, day and night, and ſhoweth vs thereby that they are all his gifts, and onely his, to take and giue as pleaſeth him. This is ſome vſe of this 8. Chapter.

Verſe. 21. The ſeaſons of the yere, Gods gift ſtill.

Chap. 9.

ALl things being doone, as you reade before, God bleſſed Noah and his familie. So follow comforts after ſorrowe, as we noted before: The mourning weede thou tookeſt me fro, and madeſt mee to reioyce, ſayth the Pſalme.

Verſe. 1. Comfort after ſorowe. Pſalm. 30.

2 The feare of you and the dread of you, (ſaith God) ſhall be vpon euery beaſt: prouiding thereby for mans ſafetie, for by the vertue of this commaundement, beaſts rage not ſo much againſt man as they would, but many of them ſerue euen to his vſe hereby.

Verſe. 2. Beaſts how bridled to hurte no more then they doe.

3 In the 3. verſe: their commiſſion is ſigned, yea ſigned and ſealed, to kill and eate, not hearbes as before and no fleſh, but fleſh now alſo aſwell as hearbes. Many men thinking it was not ſo before.

Verſe. 3. Fleſh alowed to eate.

4 But fleſhe with the life thereof, that is, with the bloud thereof, might they not eate. God meaning heereby to bridle crueltie, which he euer hated.

Verſe. 4. Crueltie forbidden.

5 And as before hee prouided, that man ſhould not be raged againſt by beaſts, ſo prouideth he heere alſo, that man againſt man ſhould not be a deſtroyer. For if he be, Hee that ſheadeth mans bloud, by man ſhall his bloud be ſhed againe. That is, in iuſtice ſhall either the Magiſtrate reuenge ſuch iniquitie vpon him, or ſome other ſtirred vp in the iuſt wrath of God, ſhall meaſure to

Verſe. 6. Murder reſtrained.

him

to him as he hath measured to others, that is, kill him, as he hath killed others, and leaue his wife a widowe, and his Children fatherlesse, as he hath left others.

Verse. 9.

6 Then God maketh his couenant with man, and all flesh, that hee will neuer destroye the world any more by water: and because man is so harde of beleefe, hee adioyneth a signe to his word and promise, and setteth it in the heauens, euen his bowe, which we vsually call the Raine bowe. By which so doing of the Lord, first we learne the antiquitie of the mercie, in adding outwarde signes to confirme man by: Secondly the vse of them. The antiquitie if it had beene no more but from Noah it had been much, but we see it was before, euen in Paradise to Adam, there was the Tree of Life, and the tree of the knowledge of good and euill. The one assuring him if he obeyed, he should liue, and the other if he sinned, that he should die. A mercy so long continued to his children should bee greatlye regarded with hartie thankes for it. The vse of such outwarde signes is not to confirme God in his promise, who though hee neuer added anye seale, yet would bee most true in his worde, but to confirme vs in the beleefe of that promise, which of it selfe and in it selfe is most immoueable. For though he be true to performe, yet wee are weake to beleeue, and a gratious God hee is that will so support vs. Againe, the Rainbowe is taken as a figure of Christ, and therefore wee thereby taught, that when either the darke blackenesse of vglye sinne, or the thicke cloudes of greefe and aduersitie, doe threaten vnto vs any fearefull ouerthrowe, wee should clap our eyes streight vpon our Rainebowe Christ Iesus, and bee assured that though that blacknesse of sinne be neuer so great, yet in him and by him it shall bee doone awaye, and neuer haue power to caste vs awaye, though those mists and fogges of aduersitie be neuer so thicke, yet shall they by him as by a hote and strong sunne, be dispersed, and neuer able to drowne vs. The greatest raine we know, shall end ere it come to such a Flud againe, and so shall these things before we fall.

Verse. 13 The Raine bowe why giuen.

An allegorie of the Rainebow.

Verse. 20.

7 In the 20. verse, you see Noahs trade of life, hee fell to

Hus-

husbandrye, an ould, an ancient, a profitable, a godlye, and necessary vocation, as hath beene noted before. Then followeth in the nexte verse his foule fall: when hauing planted a Vineyard, he drunke of the fruite and was drunke, and vncouered in his Tente. Such fauls in Gods children, though they be their shame, yet yeelde they vs weakenes, great comforte. For we should vtterlye dispayre when wee see our selues, if such blots and spots had not beene in such greatnesse once by mans corruption. Nowe though wee haue no warrant by them to do the like, yet if humaine frailtie ouer carry vs euer, wee neede not to dispayre, for with God there is mercye to repentance and amendement, and greater men then wee haue had their wants.

Verse. 21. The fauls of the godle howe they profit.

8 Marke the filthinesse of drunkennesse, it maketh him lye vncouered in his Tente, vndecentlye, vnseemely, nay beastlye, and rather like a beast then a man. And could it so disfigure Noah, a man of such goodnesse, so highly commended before, and not disfigure vs, that are a thousand degrees behinde him? shall once beeing so, bee such a blot, and shall daylye being so, be no blot? Thinke of it, and if you shame in Noahs behalfe, to thinke howe vnseemely hee laye, take heede to your selfe. For fowle sightes are seene bothe in men and women that are drunke.

The filthie sinne of drunkennesse.

9 When Cham the eldest soune of Noah saw his Fathers nakednesse, he mockingly went, and tould his brethren of it. In Cham then beholde a true patterne of all such vilde spirites, as ioye in the publishing of other mens wantes, whome yet for many graces they ought to reuerence, mocking, flyring, and geering at them, with prophane hearts, concepts, and censures, like this Cham. Such hath this worlde had euer, but in these later dayes, as though Satans kingdome were driuen to this shift, he stirreth them vp in euery place most busilye, and seeketh their seruice. They most vnwarely not marking whome they serue, and what they doe, are contented to be carried, tempted, and drawne to this cursed course most fully.

Verse. 22. Publishers of other mens wāts

10 But

Verse. 23 The good spirit of them that couer as they may their brethrens nakednesse.

10 But when Sem and Iaphet heard of it, they tooke a Garment and put it vpon both their shoulders, and wente backward, and couered the nakednesse of their father, with their faces backward, and so they sawe not their fathers nakednesse. As notable a picture on the contrarye side, of all such milde, modest, louing, godly, and christianlike spirites, which couer with loue theyr fathers and brethrens imperfections, infirmities, wants and weakenesse, charitably expounding whatsoeuer may be so taken, either speaking the best, or not the worst, and wishing in their hearts all men were amended, and no man disgraced if he will be amended. Such spirits are blessed, when the others are cursted, and shall stande as well liked before his face, who shall retribute to the other in due iustice, the very blacknesse of darkenesse for euermore.

Good men haue euill children.

11 Marke it againe in this place diligently, that a good Father hath his children not all good, not all alike qualified, not of the same vertuous and honest conditions all, yet this is not the fathers fault. It greeueth him full sore, if Cham playe so lewde a part, that procureth a curse, and not a blessing. But so God pleaseth to exercise his children sometimes, euen with the vndutifulnesse and vntowardnesse of their owne flesh, fruite and seede. Abraham had his bad Ismael, aswell as his good Isaac. Isaac againe had his prophane Esau, aswell as his godly Iacob. Iacob had his crosses no then one in his children, if you marke them, Ruben defiled his bed, Simeon and Leui bloudy and treacherous, Dina rauished by hir gadding abroade, all of them vnkinde to Ioseph in such bad sorte as you know. Dauid had his Absolom, Ammon Adoniah, and many others haue thus been crossed, that I name not now. Consider it duly, and greeue not aboue that which is conuenient, if you know the like. Say with an obedient heart: Let the Lord doo whatsoeuer pleaseth him, and let no man censure the parents aboue their true prooke, for Childrens faultes.

Verse. 24. Note.

Lastly the waking of Noah from his drunkennesse, and finding what was doone, teacheth vs two things. First to do well to

euery

euery one as we can, knowing that though when we doo it, they to whome we do it, know it not, regarde it not, eſteeme it not, nor vs for it, as being drunke with anger, malice, youthfull temerity, and ſuch like, yet a wakening time may come, when they may do otherwiſe, ſee the good and bleſſe vs for it, whilſt we liue, and the very memory of vs when we be dead. Secondly as in figure it may tell vs, that the godly ſin not to death, but though they ſleepe they awake againe, though they ſlip, yea fall quite downe, yet they recouer and riſe againe, euen ſeauen times a day. A great comfort when I am downe, but no imboldning to fall downe.

Chap. 10.

Verſe. 1.

Gods power & mans forgetfulnes.

This chapter wholy conſiſteth in a deſcription of the propagation of mankinde, by the poſteritie of Noah, after they were now releaſed from the Flud, wherein all fleſh but they, was periſhed: which great increaſe in ſo ſhorte a time, noteth vnto vs the wonderfull power of God, and diſcouereth alſo what moſt vnkinde forgetfulneſſe of the Lordes goodneſſe to their fathers, but as it were yeſterday, was crepte ſo quickely into ſome of them.

In the Church good and bad.

2 With Sem and Iapheth is curſſed Cham, telling vs, that this outward militant church hath hir blots and wrinckles in hir: not onely in reſpect of the godly, whoſe regeneration is not finiſhed till they dye, but in reſpect alſo of the euill that are mixed and mingled with the good, betwixt Sem and Iapheth, two good men, Cham a caytife hath a place in the world.

Truth elder then falſehood.

3 Cham was yoonger, and ſo euer is falſhood later then truth, ſinne later then innocencie, and euill later then good, Cain was ould, but Adam was elder, nay Adam ſinning was verye ſoone,

but

but yet Adam not sinning was before, first good seede is sowen, and then after Tares.

Oppression howe ould.

4 Nimrod a tyrant starteth vp in this Chapter. When? when he waxed mightie. Ancient therefore is oppression and crueltie, and the abuse of Gods blessings: when God hath increased a man in power and wealth, then most is hee bounde to serue him for it, but quite contrarie it is, the mightier the worse, and the richer the crueller to oppresse the weake ones. Read the 2. of Chron. 26. 16. and Deutro. 6. 10. verse.

Verse. 9. Tyrannie compared to hunting

5 His tyrannye is compared to hunting, and the tyrant to a hunter. Hunting hath snares, nets, dogges, and diggings of deepe ditches, spyings, and pryings, watchings and wardings, and euer the death of the creature hunted is the game. Tyranny and oppression hath the like, if yee list to compare them, at least in this they ioyne full iust, the partie hunted must dye at last. But such Nimrods, such tyrants, such hunters God seeth, and such huntings of the poore till they haue their bloud, God in his iustice together with the hunters, will repaye.

Sinne groweth by custome

6 In that it is sayde Nimrod was such an one before the Lord. It noteth the nature of sinne and custome, to wit, to gather strength by continuance, and at last not to feare, euen the face of God, nor his holy eyes to looke vpon it. Custome of sinning taketh away the feeling of sinne, and therefore if we stay not to doe euill before man, at last it will be sayde of vs as of Nimrod, that euen before God we are become hunters, that is, we are growne to an impudencie and boldnesse of sinning.

In euery towne a Nimrod great or little.

7 As Nettles then Roses be of greater increase, and bad weedes multiply apace. so spred this iniquitie further then vertue, and filled the world with such fruite dayly. To this day they fructifie in a full measure, and what towne is that almost in the world, that hath not a Nimrod one or two at the least in it. That is, a harde, a cruell, a greedy, and couetous man, that grindeth the faces of his neighbours, till both skinne and flesh being of the bare

bones,

bones, do onely remaine. I say no more, yet thinke you more of it that reade it.

8 Though we see heere diuisions of Countreys made amongst them, and some dwelling here, some there, as they liked, yet one bloud remained amongst them, as a knot euer to ioyne them, what distance of place soeuer seuered them. And is it not so still, though longer time & larger increase haue spred it further? Surely it is so, we cannot deny: and therefore this bond of bloud, stock, house, linage, and kinred in roote, though I saye the degrees bee far, shou'd continue regarde one of an other, and loue more then is. Likewise trading and traphiking, helping and releeuing with mutuall interchange of commodities one of another, desire of traueling no lesse one to finde out and knowe an other, what distance of place soeuer doth seperate. For we be all as we see of one bloud and parent. And should a man placed in France say adewe for euer, and in all respect of affection, care, and loue to his house in England, out of which he descended: Then might he iustly be accompted vnnaturall, currish & vnkinde, about the course of a good man: surely euen so in the other, and thus profit by it: for men are not to be thought of, onely according to far or neere dwelling, but according to the roote from which they descended.

9 Againe when we read this chapter, remember Chams curse by his father, in the former chapter, and then marke his worldly estate layd downe in this, and see howe the one may agree with the other. There I saye hee was curssed, and heere he seemeth more blessed then any of them: for his Children are many, the place of his dwelling most fruitfull, pleasant and fertile. Now he that hath so great a posteritie, as eleuen sonnes, so sweete a portion of the earth as he had, with all the circumstances of these two worldly felicities, how is he curssed: surely euen as the wicked vsually are curssed, not by denyall of outwarde blessings, but by a taking from them of heauenly fauour: wherefore learne by it this secret euer, that in earth they florish with earthly pleasures many a time, whome GOD hath marked neuer to loue, but to carrye his curse for euermore. Feare not therefore though one be made riche, and the glorye of his house bee increased, for the

Earthly glory no true token of Gods fauour.

Psal.49.

fauour

fauour of God consisteth not in these things, but for all them hee may be a Cham, and his fathers curse setled vpon him, and his seede. Blessed are the people (saith the Psalme) that be in such a case, hauing relation to outward blessings named before, but then followeth after as a correction of the former: yea rather blessed are they that haue the Lorde for theyr God: noting the former to bee but blessings in respect, and the later onely the true and certaine happinesse of any flesh. See also how euen in those dates to iudge of the estate of the wicked, and godlye, they had neede to enter into the Sanctuarie of God, for if they went by outwarde showe either of the one or of the other, they should be deceyued, as also nowe.

10 But why dooth Moses mention so carefully and precisely the borders or limits of Chanaan or of the Canaanites? Certainlye it was by the guiding of Gods holy Spirite in respect of the church and children of God, to whom after it should be giuen, that they might know them the better. Where marke we the depth of Gods hidden and secret prouidence, in such sorte as it peereth out and sheweth it selfe vnto vs. Do wee not see how earthly things are giuen to the wicked, which euen then when they enioy them, by a wise God are appointed in his prouidence vnto others, whome he fauoureth more, and for whome he vseth but those for a time to prouide for them, and to make them readyer to theyr handes? Adore we therefore this secret depth, and say we with the Apostle: O the deepenes of the riches, bothe of the wisedome and knowledge of God, howe vnsearchable are his iudgements, and his wayes past finding out? who hath knowne the minde of the Lord, or who hath beene his counseller, &c. Manye things moe might be noted in this Chapter, if the Genealogies should be stood vpon, wherein with praise many haue traueled, but I chuse rather with him that did so before mee, to leaue that diligence to them that haue shewed it, and to content my selfe with these few notes at this time.

The wicked often prouiders for others that shalbe better then they.

Rom. 11. 33

Caluin.

Chap.

Chap. 11.

The heads of this Chapter, especiall and principall are two.

{ The confusion of tongues, from the 1. ver. to the 10.
{ The description of *Sems* offspring, from the 10. to the ende.

1 TOuching the first, it is sayd, that the earth was all of one language, and question is made what that was, and whether it remained still or no after the confusion, and with whome: for the first, it is answered, that although it be vncertaine, yet probably it is coniectured, that it was the Hebrew. For so say the proper names of men and women, which remaine as yet and are Hebrew, being imposed then and not altered by Moses the relator into any language els. Of this iudgement is Hierom vpon the 3. of Sephon, when he cal'eth the Hebrew tongue the mother of all the rest. Augustine thought otherwise, writing thus: *Vnam sane linguam primitus fuisse didicimus, antequam superbia turris illius post diluuium fabricatæ in diuersos signorum sonos humanam societatem diuideret. Quæ autem illa lingua fuerit, quid attinet querere.* That there was one tongue in the beginning we learne, before the pride of the Towre built after the Flud, had deuided mans society into diuers sounds of words: but what tongue that was what need we aske. To the second it is answered, that it did remaine, being as is supposed, & inioyed of vs at this day. And to the third, þ it was in the house & family of Sem, Arphaxad, Selah & Eber, of whom it had denomination Hebrue. Philo thinketh þ first tongue was the Chaldee, contrary to Hierom as was said before, and Hierom to him. But since Arphaxad was a Prince of the Chaldeans, what hinderth that rather the Chaldee and Hebrew

Verse. 1. What language was first.

Aug. lib. 9. cap. 12 sup Genesin ad literam.

The Chaldie tongue

brew should not be all one at first, though in processe of time some difference grew?

Verse. 4. Hyperbole

2 When it is said to reache vp to heauen, we may not thinke they were so mad as to imagine they could so doe, but wee must know the manner of speech to be a figuratiue amplification often vsed of men without fault, and often vsed in the scripture it selfe: when Dauid saith of them that saile on the seas, & are occupied in great waters, that they are caried vp to the heauens, & downe againe to the depths: he doth not meane as he speaketh, that they are caried vp to ỹ heauens indeed, but by the same figure he meaneth very highe. So is the former and so are many moe speeches in the word, which if Iulian could haue seene or other such like prophane spirits, yet perceiue, their carping impietie had a fault.

Psal. 107.

Vnitie of language.

3 Unitie of language was a great mercie of God, by that meanes keeping them by a notable bande knit together, whome far distance of place had set a sunder. And if this be a mercy that we speake, as it is a great one: surely far greater it was that they all spake one speech, for so might they continue not onely in a most profitable interchange of any earthly commodities, but euen also in a holy communion of al mercies whatsoeuer, one vnderstanding from an other, and of another, what wonderfull good soeuer the Lord should show. Now as a punishment of pride the case is altered, and we neither in the one nor other can do as then they might But as a wonder it is at this daye, that speeche being as it were the image of the minde, where mindes agree, & thoughts do ioyne, speech should differ as now it doth.

When the tower was built.

4 The time of this tower built, and speech confounded, may be asked, to which, answer is vncertaine. There is a fragment vnder the name of Berosus (if it should not wrong him to say suche trifles be his) and there it is said, that an hundred and thirty yeares after the Flud it was. Others better like to say, it was three hundred and 40 yeares after: so as I sayde, certaintie there is none. I stand not vpon coniectures to seeke it out. Agreed it is that ould father Noah was yet aliue, to whome no question but it was a great greefe when he heard of it. But so pleased it God euen in his ould age, to exercise his seruant, that no continuall succession of

woes should make vs faint, if God so please to haue them.

5 It must needs be, that one man gaue this counsell first, saying to the rest, Come, let vs build, &c. But when once it was broched not one man alowed it, but euen all full quickly yeelded to it. Whereby we see first the vilenesse of man, not onely to deuise that which is naught, but to set it full greedily abroche when it is deuised, and to labour to perswade others to imbrace and followe the same. Again to consent to that which is wickedly deuised of others and to make a particular concept a generall iudgement, action and worke at last. Great cause therfore that mens lewd deuises should be restrained from being published, since both the deuisers wishe, and mans great corruption, is so prone to yeeld a wicked consent, and following of the same. Caiphas counsell when it once sounded of Christs death, was quickly harkened vnto, and from that daye forward consultation had together, howe they might accomplishe the same. Whosoeuer broched it first, that the people should aske Barabbas and refuse Iesus, it was soone receiued, liked, & followed of such ignorant spirits, and giddy heads. That a sort should combine together and kill the Apostle, had a beginner, and how quickly pleased the plot, such other bloudye mindes and spitefull hearts. How soone imbraced Lots yoonger daughter, the counsell of the elder to do so vile a thing. That vnbrotherly conspiracie against Ioseph was soone yeelded vnto, when once it was vttered. Lye vpon thy bed (said Ionadab) and faine thy selfe sicke, when thy father commeth to see thee, pray him that thy sister Thamar may come make thee some meate &c. You know the counsel, you know the consent to the same also, how ready it was, & how wel liked Ahitophels deuise, that Absolon shou'd enter into his fathers concubines left to keepe the house, though it were horrible, yet how it pleased & was imbraced, cannot be forgotten. A sort of green heads, *Oratores nouelli stulti adolescentuli*, new orators, fooles yoong counsellers laid a plot for Rehoboam, Salomons sonne to follow, he liked it, he followed it, and cast away the counsell of the aged, experienced, learned and faithful counsellers to his father: but it cost him the setting on, hee bought it deere, and had I wist came as euer it dooth, when it was too late. Thus might we runne on a large and long course if I would. But it shall not needs

Bad counsell soone taken.

Iohn. 11.

Mark. 15.

Acts. 23. 12

Gen. 19. 31

Gen. 37. 20

2 Sam. 13. 5

1. Sa. 16. 21

one example moe shall suffice, and then an end of this note. Doe you remember the murmuring against Moses and Aaron in the booke of Numbers? how began it? had it not a Captaine? then a second, then a third, then a number? once broched, that Moses and Aron tooke too much vpon them, that others were equall with them, and therfore should be in like authority, that the people wronged, and so forth, soone was it liked, soone was it catched, soone was it prosecuted of proud mindes, that would be aloft, and knew not to obey. But what was Moses & Aron that they should be thus vsed of their brethren? Surely the Lords faithfull ministers, his chosen seruants they were, whose cause (when he had thus exercised them with a trial) he tooke into his own hands, his iealousie on their behalfe began to burne, and till hee had shewed a iudgement that should make all eares to tingle that heare of it, & all hearts, not forsaken of God, to feare how they doe the like, hee neuer left them. Conclude we then vpon all those that sinne, some be wicked, to broache a wickednesse, and thousands weake to followe the same when once they heare it, yea though it be to builde a Tower against God, it neuer was, nor euer shall be, either godly pollicie, or christian dutye, to suffer mens braines to broche what they list, and others to follow vnquiet deuises, hatefull to God and hurtfull to his Church in a high degree.

Chap. 16.

Verse. 4. Vaine glorie how it pricketh to do euil.

6 It followeth in the text, That we may get a name, see the madnes of the world euer to neglect heauen, and seeke a name in earth where nothing is firme, nothing continueth, but fadeth away and perisheth as a thought. This madnesse the Prophet Dauid mentioneth in his 49. Psalme, and laugheth at it, saying, They thinke their houses and their habitations shall continue for euer, euen from generation to generation, and call the lands by their owne names. This their way vttereth their foolishnes, yet their posteritie delight in their talke, &c. That saying of Iuuenal is known, *Mors sola fatetur quantula sunt hominum corpuscula*: onely death acknowledgeth, of what power mens bodyes bee, such are our minds, so greedye of a name, and so blinde in the true course to attaine the same, whereof wee had speeche before. Thys sinne of ambition and vayne glorye

Psal. 49. 11.

pricked

pricked the heartes of our firſt parents, to the very death. It is not rooted out of their poſteritie nor euer will. But yet leſſe and more it pricketh, although all bee not euill in this reſpect alike. Would God this vngodly and vntowardlye regarding and deſiring of a name, had not beene before, and were to this day a cauſe to make many reiect the truth of God, which they ſhould imbrace. For times paſt, what ſaid our Sauiour in the 5 of Iohn: How can you beleeue which receiue glorie one of an other, and do not ſeeke that glorie that is onely of God. Verſe. 44. For times preſent I content my ſelfe with that confeſſion openly at Paules croſſe, that amongſt ſome other cauſes, which kept one in ſuch diſobedience to God and his Maieſtie, this was one chiefe one, the tickling of vaine glory. Which cauſe ſaid he, I am ſure dooth detayne moſt of the contrary ſide (meaning Papiſts) in their peruerſe obſtinacie, howſoeuer they bragge, that they ſeeke nothing by their dealings but the glory of God, &c. What I could ſaye, I doe not. Let them that take bad courſes, examine their owne hearts, why they do it, and remember, how deepe hee that made the heart ſeeth into it. Yea let others alſo looke that be no Papiſts, if this hidden conceipt to get a name, doe not make them tread awrie: and if ſecret thoughts giue ſecret ſentence on my ſide againſt themſelues (becauſe conſcience will ſpeake true, though not euer alowde that others may heare) remember his ſaying, that ſayd it well: *Melius eſt de media via recurrere quam ſemper currere male.* Ruff. li. 1. c. Better it is to returne backe, when we haue gone halfe waye, then ſtill to go on, and that ill.

7 They will build they ſay to ſaue them, that they be not diſperſed: But behould the iſſew, this very thing is the cauſe of their diſperſion both farre and wide a ſunder. So croſſe ſhall God turne the counſels of fleſh againſt his glory, liking, and will. For euen that which the wicked feareth ſhall come vpon him, ſaith the ſpirite of God. As in example one, for many beſide this place, Chriſt may not be ſuffred to liue and goe on, leaſt the Romains came vpon them, and tooke awaye both their place and the nation. Ioh. 11. 48. But euen this conſpiracie put in practiſe, brought that which they feared vpon them moſt truelye, iuſtly, and heauely to

Verſe. 4. What the wicked feare commeth vpon them.

W. Tedder Seminarie prieſt. 1. December 1588. pag. 9

their vtter ouerthrow and subuersion, by Titus and Vespasian. There is no strength, there is no counsell, wisdome or pollicy against the Lord. If flesh deuise wayes to establish it selfe without his feare, the folly of flesh shall soone appeare, that verie thing by that meanes being speedily procured, which was intended by the same to be diuerted and turned away. O how could I runne this note to the admonition of them, that seeke by such towers as this, not onely to get a name, but to keepe their posteritie from dispersion, that is, to continue thē in that countrey, in that towne, in that house, &c. neuer seking the Lords fauour & mercy, to direct and make strong their desires, neither euer seeking to plante his feare in them, that must inioye those things. But their ilfew is according: the Lord turneth all crosse in his iudgement, and for that verie thing they are dispersed and driuen often, to forsake not onelye the place, but the verye lande. I saye no more, thinke what you knowe.

Pro. 21. 30.

8 If they thought by this Tower to preuent drowning when the like Flud came againe, as some thinke they did, though it bee not probable (the reason being expressed before by themselues, to be for to get a name, &c.) then may it admonithe vs howe bad men neuer looke at the true causes of Gods iudgements and plagues, but frame vnto themselues some other concepts, and runne their course according to the same. The true cause of the Flud was sinne, and therefore they should haue sayd: Let vs sinne no more, least a woorse thing happen vnto vs, and not let vs builde a towre. For the cause being not taken awaye, for which God smiteth, no towers nor steeples, no tops nor top gallants, though they could reache as high as was sayde, can euer deliuer from his blowes. Let their folly be our instruction, and whilst we liue, pray that we may, and indeuour when wee haue prayed, to see the true cause of Gods visitation any waye, vpon vs or ours, that that being knowne, wee may take a true course to turne his wrath awaye from vs.

Wicked men neuer see the true cause of Gods iudgements. Note.

Verse. 5. Magistrats must looke for cause iust before they smite.

9 The Lord descendeth to see, if their folly was so great. It is a figure, meaning the Lorde punished not before there was

true

true and due cauſe. And a good leſſon it giueth to all in authoritie that they will looke before they iudge, ſee, and be ſure of the deſert. before they laye on the cenſure. So did not Putiphar, and it was his blame. Ioſeph is adiudged, and there is no cauſe. So did not the Phariſees when they ſent to apprehend Chriſt, without anye matter of truth againſt him. So did not Dauid, when vpon flattring Ziba his reporte, he condemned his faithfull ſeruant Mephiboſheth, and gaue awaye his liuing, beeing afterwardes faine to reuerſe his ſentence with ſhame, when hee knewe the truthe. So doe manye at theſe dayes to their great diſcredit. Firſt iudge and then know, but folow we a better patterne in this place.

Iohn.7.

2.Sam.16.

10 The people is one ſaith the Lord, and behould we by it, a bad vnitie, to the ende a glorious name may not dazell our eyes, when the thing in nature anſwereth not the ſame. You read of an vnitie in the ſecond Pſalme: But it was againſt the Lorde and his annoynted. A like vnitie againe in Ioſephs brethren to deale vniuſtlye and vnkindlye with their brother. There was an vnitie in Sodom againſt Lot and his perſwaſion. And the whole worlde was one againſt Noah and his preaching. So is it heere and ſo is it often, the people are one, but not in truth, not in right, not in GOD, and what vnitie is that. Be wee not then as I ſayde, amazed at a name, wee knowe who crye, vnitie, vnitie, but wee ſee no proofe nor euer ſhall, of veritie. And wee knowe the Fathers ſpeeche, who ſpake it trulye, *Vnitas ſine veritate proditio eſt*, Unitie without veritie is but a conſpiracie.

Verſe.6. There is a bad vnitie to bee auoyded.

11 They haue begun ſayth God, and they will not giue ouer. Marke how ſtedfaſt fleſh is in a wicked courſe. In a good thing I warrant you no ſuch thing, but iuſt contrary: In the one we will ſoone begin, or hardlye or not at all giue ouer. In the other eyther not beginne, or moſt eaſilye giue ouer. Alas our corruption and our weakenes, waywardnes alſo if yee will, ſhall wee thus ſee our nature deſcribed, and not conſider it, and not amend it as God inableth. I hope we will.

Wicked men ſtedfaſt in their euill.

Feare not the heat of the wicked

12 Yet ouerthrowne are they for all their ill will, to desist and giue ouer. Feare not then with what might and maine soeuer the wicked goe about their wicked purposes, and that they will so hardly be perswaded to giue ouer: for the Lorde is stronger then they, and will make them mauger their hearts to giue ouer at his pleasure: a great comfort to all that are oppressed and pursued. Their tongues are changed, and it hindreth this earthly building, and can it further the spirituall to be ignorant what is said? Such a place is Babell saith the Lorde himselfe, that is confusion, and shall we say it is profitable? God forbid. And thus much of this Chapter, not standing now vpon Sem his Genealogie.

An vnknowne tongue.

Chap. 12.

The generall heads of this Chapter are cheefely three.

The calling of Abraham, from the 1. ver. to the 4.
His obedience to that calling, from the 4, to the 8.
The crosses accompanying and following the same, from the 8. to the end

God his worke to call.

1 IN the calling of Abraham, consider first who called, God: and thereby learne wee, that it is the Lordes worke, onely to gather him a church, to appoint before all times, whome hee will call in time, and make a member of the same. What man doeth in the gathering of the same, he doeth but as a minister and seruant vnder him, so farre preuailing as he will bleſſe, and no further. The foundation of GOD standeth sure and hath this seale, the Lorde knoweth who are his, &c. And whom he predestinated, them he called, he I saye he, for it is his worke

2. Tim. 2. 19

2 Consi-

2 Consider whome he calls, Abraham the yonger brother, and peraduenture an idolater, more like so then otherwise, though vncertayne. And see we by it that Gods choyse is free, not tyed to circumstances of age, of birth, of degree, or any qualitie in man whatsoeuer: but on whome hee will haue mercy, on them hee will haue mercy. He looketh not as man looketh, for man many times regardeth the elder brother before the yonger, and the outward gift of nature before inward graces of the spirit, as Ishai offred his eldest to Samuel to be anoynted King, and all the rest before he offred Dauid, thinking least of him whome yet God appoynted. And Ioseph would haue had his father layd his right hande vpon his eldest sonne Manasses. But God doth not so, finding nothing in the best to deserue a calling, and therefore vsing his libertie without all respect of circumstances as I sayde before.

God looketh not at merit in his calling

Rom.9.

3 Whence was he called? euen out of his owne countrey, and from his fathers house. Teaching vs first thereby, that neyther Father, Mother, countrey, nor any thing, may be sticked vnto aboue Gods commandement, for hee that loueth any of these things more then me, sayth the Lord, is vnworthy of me. In the Psalme it is sayd to the Church & to euery member of it, Harken O daughter and consider, incline thine eare, forget also thine owne people, and thy fathers house: secondly admonishing vs what a perilous thing countrey impietie is, able to infect any man if he tary in it. And therefore God draweth Abraham away from them, because with them he should hardly euer haue been good.

All must be forsaken to follow God.

45.11.

Countrey impietie perilous.

4 Whether did God call him, surely to no certayne place, but from his owne, to some strange place, which he would apoynt vnto him, thereby making tryall of his loue so much the more, by how much he knew no certayne place whereunto to go. It teacheth vs aboue hope, vnder hope, to cleaue vnto God, and if once we haue a generall commandement, to leaue particularities not yet so manifest to his holy prouidence, and the further manifestation of the same in his good tyme.

Be not curious when God doth call.

5 To what end doth he call him? surely that he might make

God euer calleth vs to our good, if we folow him.

of him a mightie Nation, that hee might bleſſe him, make his name great, and bring to paſſe that in his ſeede, that is in Chriſt, who ſhoulde deſcende of him, that bleſſing might bee recouered which was loſt in Adam, and ſo all the Nations of the world be bleſſed. So ſee wee playne how Gods dealings ſhoote euer at the good, and to the good of them whom hee loueth, and who obey him & are ruled by him. Many a man hath he drawen from home and out of his owne countrey, but to his great good both in body and minde. In body, by honors, preferments and earthly bleſſings many, wherewith hee hath inriched him in a ſtrange place. In minde, by a true knowledge of his holy truth there attayned vnto and got, which otherwiſe in likelyhood had neuer beene. How preferred hee Ioſeph in a ſtrange lande, with many mo, &c. But marke how the Lord expreſſeth his fauour further, when he ſaith,

Verſe. 3.

I will alſo bleſſe them that bleſſe thee, and I will curſe them that curſe thee, &c. thereby ſhewing vs what it is to haue him our God, ſurely to haue a friend of him to our ſelues, and to all that are friends vnto vs, and a foe to all falſe harts, harboring and hatching miſchiefe againſt vs. And what can we wiſh more?

God calleth by his word.

6 How did God call him? by his word: and by this word at this day he calleth vs, ſending vs his meſſengers earely and late to ſpeake vnto vs, and to intreate vs as the Apoſtle ſpeaketh in his name, that we would be reconciled to him, not dye but liue, and inioy a place of eternall comfort for euermore, with his owne ſelfe, his ſonne, his holy ſpirit, one God of maieſtie, glory and power, with angells, archangells, Saints and Martirs, the ſpirits of iuſt and perfect men. To day then, or any day when we heare his voyce, harden we not our hearts, neyther deſpiſe him that

Heb. 12. 25.

ſpeaketh Chriſt Jeſus. For if they eſcaped not that refuſed him that ſpake on earth (to wit Moſes) how much more ſhall we not eſcape, if wee turne away from him that ſpeaketh from heauen, whoſe voyce then ſhooke the earth, and now hath declared ſaying, yet once more will I ſhake not the earth only, but alſo the heauen, &c.

Abrahams obedience

7 Hauing conſidered the Lords calling, in the next place wee muſt conſider Abrahams obedience, which not onely appeareth

n this text, but is honored with a most notable remembrance also
y ỹ Apostle in his Epistle to the Hebrues: for by faith saith he,
Abraham when he was called, obeyed God, to go out into a Cap. 11. 8.
place which he should afterwards receyue for an inheritance,
and he went out, not knowing whether he went, &c. A great
obediẽce to leaue house & home, countrey & friends, where he was
nought by, & such an obedience, as thousands of vs cannot brooke
in these dayes, though it were to glorifie God, or serue our Prince
and countrey in great measure, but a farre greater, to go he knewe
not whether. For what a doo would some of vs haue made at such
a motion, what folly, what madnesse would we haue accompted
it, to leaue a place we knew and euer had liued in, to go we could
not tell whether. But so did not Abraham, he obeyed to go, and
to leaue all, yea hee obeyed to leaue all, and goe hee knewe not
whether. Marke therefore I pray you the nature of true faith,
and the measure of it in Abraham, it wrestleth, it striueth, it o-
uercommeth at last all obiections of flesh and bloud, and yeeldeth a
holy and sweet obedience to the commandement will and pleasure
of almightie God: such faith shall honor vs, as it honored Abra-
ham, if being in vs for our measure, there shall flow from it such
dutifull obedience to our God, as occasion shall be offered, and
we called to now, wherefore euer let vs thinke of it.

8 But when wee speake of this obedience of Abraham in Monkish
departing, I pray you let vs remember euer that it was vpon practise
a word, commanding hym and calling hym as hath been sayde, nothing
and not vpon his owne head. The fourth verse sayth hee depar- helped by
ted, but how? as the Lord spake vnto hym, sayth the text, &c. Abrahams
Cutting thereby and therein the combes of all monish Monks leauing all.
that apply his example to their bad doings, and their leauing &c.
of friends, as they saye, and Fathers house, to his example.
For Abraham was commaunded, they not. Abraham had
cause, least hee should bee seduced by his idolatrous kinred and
countrey, they not. Abraham knewe not whether he went, they
full well. Abraham carryed his wife with him, and left her not,
they not so in any case. Therefore you see how well this example
fitteth them, and how iustly they resemble it.

9 If

Verse. 4 Abraham patiently tarieth God his leysure.

9 If we note Abrahams age when he thus obeyed, he was as is thought 75. yeares. He liued 175. in all. And so it appeareth that a whole hundred yeares he was a traueller, and possest not the breadth of a foote as Steuen sayth of all that was promised to him, and yet his faith fayled not, but by the same he abode sayth the Apostle in the land of promise as in a strange countrey, &c. when we farre vnlike him faynt, and are greeued with euery litle delay in the Lords doings.

Verse 5. The obedience of a faithfull wife.

10 That Sara went with him, we may see the obedience of a faithfull wife. Not one grudging of her is mencioned, not one obiection carnall and worldly either to excuse her selfe, or to hinder him from that whereunto the Lord had called him. But she trusseth vp and away with him whither God should apoynt, knowing his lot to be her lot in well or wo: taking her selfe called when her husband is called, as if she had by name bin expressed, because God is no seperater of man and wife, whome himselfe hath ioyned till death depart. O honorable Sara for this obedience, without crossing, gainesaying, contrarying, repining and murmuring: being a comfort and incouragement to her husband to obey his calling, and no dasher, no cooler, no pulback, no hinderance, no carnall perswader to the contrary, nor yet any pidling Lots wife, either all day ere she can set out, or yet looking back when she is in her iourney. What a prayse is this for all faithfull wiues to aime at whilst they lyue.

8.10.11.&c The crosses of this good cupple.

11 Thus hauing considered both Gods calling, and Abrahams obedience, thinke we in the third place of the crosses that accompanyed this faithfull couple, Abraham and Sara in their iourney. Their remoues are diuers, which cary euer some griefs. There ariseth a famine, a double triall in a strange place frō that it is at home, where a man being knowne and friended, hath many helps. Then smiteth a feare ꝑ hart of Abraham that for his wife he should be killed amongst vngodly men that feared not God, a great crosse. This feare moue him to a shift that was a greater crosse to indanger his wife and her vertue for the safetie of him, which euen that way also could be but vncertayne. The concept was accomplished, and his wife was taken from him to bee Pha-

rohs

rohs wife, a helliſh wound to the harts of both Abraham and Sarah. And what ſhal we note in al this, but firſt the lot of the godly through many feares, many troubles, many tryalls, many gripes and greefes to paſſe along this life toward the kingdome of reſt and ioy, with him whoſe ſeruants we are to abide whatſoeuer it ſhall pleaſe him to exerciſe vs withall: true obedience to almightie God in any thing, wanting no croſſes more or leſſe in this world euer to wait vpon it. Secondly we may note againe the weakeneſſe of Gods choſen many times, not of the ſmalleſt faith and place in Gods Church, but euen of the greateſt accompt and ſeruice. For in our great Father Abraham, what a blot was this to cauſe his wife to make a lye, to denye her mariage, and to caſt her ſelfe into ſuch danger, and himſelfe into ſuch griefe, as that courſe did? but this is our mould & mettall, and theſe are the wants of great ones often times. Glory we not therefore of fleſh euer, for it is too full of imperfection, neyther commit we the like folly euer for any feare.

The lot of the godly.

The weakneſſe of chiefe pillers in Gods Church.

12 But was Sarah wronged by this wicked King? no, but when mans ſtrength fayled, and both Abraham and Sarah were euen at the pits brinke of great ſhame and violence, God ſteppeth in, & taketh the defence of thoſe poore ſtrangers vpon him againſt a mighty King, and ſaueth Sarah from all hurt. He plagued Pharoh and his houſe with great plagues till ſhe was reſtored to her husband againe. Shewing thereby that he neuer fayleth to conſider the croſſes, griefes, wrongs and iniuries of his children, but euer watcheth ouer them, and for them, euer prouideth and careth to deliuer them ſo farforth as ſhall be good for them, to the great incouragement of all vs that ſee it and marke it, to truſt in him, and euer to ſerue him.

17 God ſteppeth in to ſaue Sarah

13 Paſſe wee not ouer the iudgement of this heathen King concerning adultery when hee knewe the truth. Why didſt thou not tell me ſayth he that ſhe was thy wife, why ſaydſt thou ſhe is my ſiſter, that I thereby might haue been deceyued and done thee wrong, taking her to be my wife. Inſinuating by theſe words how he abhorred to thinke of taking an other mans wife, and committing iniquitie with her. And when was this? before

18 How odious adultery to an heathen.

the

the law, when the light of nature only reigned and taught them. Who was it that made this conscience? surely Pharoh, and Pharoh of Egypt, a heathen King, a prophane King, an vngodly King otherwise, without knowledge, without care or loue of the truth. Shall it not strike shame in the Lordes eares, and giue a mightie witnesse against brighter dayes, against other tymes, when knowing, professing, and holding the truth, called, esteemed, and taken for Christians both of our selues and others, yet wilfully, wittingly, carelesly and presumptuously we do the contrary, abhorring asmuch any scruple one way, as he made conscience another way. No doubt, no doubt, but this very Pharoh of Egypt will rise in iudgement, and condemne many.

Note.

Verse 19. The griefs of the godly haue a good ende.

14 Conclude we then quickly, and marke the ende. When he knew the truth that she was his wife, behold thy wife sayth he, take her, and go thy way. And hee gaue commandement in his Court concerning them, so that they were conueyed forth both Abraham, his wife, and all that they had in peace. So shall the man be blessed that feareth the Lord, that obeyeth his word, and foloweth his commandement, calling him whether it pleaseth him. All his troubles should by Gods prouidence bee ended and turned to his good. God shall be for him in the midst of his enemyes as a sure refuge. And what should we say, or what can we say more truly and fitly in this place, then as the Prophet Dauid sayd, Many are the troubles of the righteous, but the Lord deliuereth them out of them all. Blessed be that Lord for euer and euer.

Psalme. 34.

A figure in Abraham and Sarah.

15 Heere might we end, if I thought it not good to tell you how some haue made this story of Abraham and Sarah a figure of that which befell their seed after them. Abraham and Sarah goe into Egypt, so did their seed in the time apoynted. Sarah is taken to be wronged and inuried, so was their seed most cruelly oppressed in their time. Abraham is fauored for Sarahs sake, so were Iaakob and his family for Iosephs sake. Pharoh is plagued till he deliuered Sarah, so was both king and countrey afterward till the Israelites were let go. Abraham and Sarah are deliuered and sent away, so was their seede out of Egypt in their tymes.

They had gifts giuen which they tooke away, so had their seede when they departed, iewells of gold, and iewells of siluer, and many things. Very fitly thus do they resemble this to that, and wee may obserue it. Still I must say or might say, in euery Chapter I leaue out more then I note, and I follow no further then thus that which I note, because my purpose was but to try by a little taste, if this course might profit, and if it might, then further hereafter to inlarge the same, and in such sort, as then should be iudged better when my drift was seene.

Chap. 13.

The especiall heads of this Chapter are these.

The welth of these 2 mē Abr. & Lot, frō the 1. v. to the 7.
The dissention betwixt them from the 7. to the 14.
The iteration of Gods promise from the 14. to the end.

THe wealth of them sheweth that riches also sometimes are bestowed vpon the godly, such as shall be heires and inheritors of the peereles ioyes of euerlasting life. And therefore though it be hard for a rich man to enter into the kingdome of God, and euen easier for a camell to go through the eye of a needle, yet it is not impossible, but God with whome all things are possible, can bring it to passe. *Verse 2.* Riches giuen to the godly.

2 It teacheth vs that euen with wealth a man may be godly, and follow his vocation, to the good liking of almightie God, and the discharge of himselfe, in such measure as humane frailtie permitteth, for neither Abraham nor Lot are hindred heereby from pleasing God. Needlesse therefore it was, and but a Philosophicall folly or pang, that Crates cast his money into the Sea, and sayde, *Ego te mergam, ne mergar a te.* I will drowne thee, least I bee drowned of thee: for with money and many worldly blessings moe a man may serue God, as heere Abraham and Lot dyd. Or that our holye Monks thought (at least maye the common people thinke) that the touching of money woulde

defile

defile them, and the not touching or dealing with it was great puritie and holynesse. There is no such matter wee see by these two great seruants of God. But there is a rule which wee may farre better follow, and in deede ought to follow, layd downe by the spirit of God in the Prophet Dauid, to wit, If riches increase, set not thy hart vpon them, &c. Vse them we may, but loue them we cannot without a fault. That which is sayd in the Gospell, Sell all, and giue to the poore, is vnderstood of a hart willing if neede be, not of a deede when cause concurreth not. *Liber si sis ab auaritia, omnia vendis licet nihil vendas, si minus nihil vendis, licet omnia vendas.* If thou be free from couetousnes, thou sellest all things though thou shouldest sell nothing, otherwise thou sellest nothing, though thou shouldest sell all things.

Verse 7. Wealth cause of contention sometime.

3 The contention betwixt them sheweth an accidēt of wealth through our corruption, now and then to make strife and disagreement, euen where a bond of nature is to the contrary: so it did heere, they were both so wealthy, that the land could not beare them, that they might dwell together.

Seruants set maysters at variance.

4 But where began the contention? amongst their seruants, their heardmen could not agree together: and brawles amongst seruants at last reach to their maisters, they many tymes harkening to the same more partially then they should: too true this is by dayly experience found in euery coast and countrey, would God either this example, or thousands of euils that growe thereby, might make them amend that yeeld too much to thys mischiefe. It is neither pittie nor charitie to beleeue all reports, much lesse the reports of a man greeued against the partie, who hath greeued him, least of all against him, who hauing nothing at all offended, the mayster I meane, is only abused because his seruant hath done what his mayster neither wished nor liked. Let not Lot and Abraham so cruelly iarre and stomack one an other, because their seruants cannot agree together: and what seruants? their heardmen, their dogkeepers, or horsekeepers, or the basest they haue. Where should wisedome appeare if not in this, to discerne persons, causes, times, and occasions, and neuer for a baser to lose a better, for a stranger, a neighbour, for a seruant, and cause of no accompt, a gentleman and loue of most great accompt.

5 I but what ſhall a man doo? his ſeruant is abuſed, other mens ſeruants ſeeke to crow ouer them, & to rule the roſt as they liſt. This is an iniury to the mayſter, and a ſhame to ſuffer it. So a man may be made a foole, and compted a wretch and a baſtard of no reputation, and neuer a man care to ſerue him that will no better sticke to his men, then ſo. Well ſayd flesh and bloud, and ould Adams corruption, I knowe this is the ſonge thereof, and much more then this to this ende. But either wee bee Chriſtians or none. If wee bee Chriſtians, and care for his word, wee haue heere a direction what to doo, ſurely euen as godly Abraham did at this time. He conſidered all circumſtances, loued concord, regarded peace, ſought it, and inſewed after it. Thought it would bee farre more credit for him to haue vnitie and good loue, then the bitter effects of the contrary. Therefore hee hartneth not his ſeruants and ſetteth them on, hee taketh not their tales into his boſome, to worke diſlyke of Lot his Coſen, hee looketh not bigge vppon Lot, biddeth hym not away from hym, &c. But hee talketh with hym of the matter, and that not hotely, but kindly and friendly, with great meekeneſſe and loue, knowing in wiſedome that ſpeach ſomewhat, but kinde and ſoft ſpeach much more cooleth a heate that beginneth to riſe, and doth out a fyre that began to flame. Hee is Lots elder and Vncle, his better in that reſpect and all other, yet hee ſtandeth not vpon that, looking when Lot ſhoulde come vnto him, and ſtoupe to hym, but as in yeares and euery way hee did excell him, ſo in wiſedome and mildneſſe, in humilitie and temperance of affections hee farre paſſeth him. Ouerruling himſelfe by that vertue thus farre, that hee goeth to hym, and vrging him with that which Lot not ſo well conſidered, to wit, that they were brethren, neighbours, friends, kinſfolks, &c. moueth hym thereby as by ſo many ſtrong reaſons, and mightie bands, that loue and peace might remayne betwixt them, and contention and brawles be far away bothe from them, themſelues, and from their people: I pray thee ſayth hee, I pray thee, let it not be thus, but ſo, and ſo forth. He gaue hym his choyſe to goe which way hee would, and would accept what hee refuſed. O paterne of wiſedome and all vertues for all Noblemen, Gentlemen, and whoſoeuer may ſay they

Mayſters excuſes to deale in their ſeruants quarells.

Speech endeth anger, and ſilence nouriſheth & increaſeth it.

bee brethren either in nature, or in Christ and Religion. Shall wee not obserue it and folow it? Are wee shamed to bee Abrahams? so wise, so meeke, such louers of concord and vnitie? Take heed that the God of Abraham be not then ashamed of vs, both heere and in his kingdome for euer. Yet was Abraham a man, I warrant you, and had a sort of tall fellowes that would strike, if he bad. As you see when he went to rescue Lot from the furies of them that had taken him prisoner. But Abraham will neuer shew his manhood and might against his brother, his neighbour, his kinsman. He defyeth that manhood and stomack, hee thinketh nothing can be more reprochfull to him, then to breake such bands of loue, and to iarre with such a person as is so neere vnto him. Would God we would marke it, and remember euer that the bond of one God, one faith, one baptisme, and so forth, is as farre aboue the bond of one father, one mother, and such like, as God is aboue man, spirituall things aboue carnall, and the spirit aboue the flesh. Amplifie it further your selfe in your meditation. I may not be long.

When manhood is to bee shewed.

6 Marke the estate of these two men now. Remember the famine mentioned in the Chapter before, a cause why these men remoued hither. Haue they now any want? Doo you see any miserie vppon them? May doo they not abound with all store, comfort, and plentie? Neuer then can that man or woman perish for want, that want not an hart to serue and trust in the Lorde. The Lyons doo lack and suffer hunger, but a man or a woman that feareth God, shall want nothing that is good. Gayne is not godlynesse, but godlynesse is great gayne, if we be content with that which wee haue, and it hath the promise both of this life, and that to come.

Verse 10. Pietie neuer bringeth losse in the ende.

Psal. 34.

2. Tim. 6. 1. Tim. 4.

7 Let vs marke also Lots yeelding to reason, when it is layd before him, and acceptance of kindnesse when it is offred hym, without any wayward wilfulnesse in his owne conceipts and dealings. So should all good men doo, hating to be of the number of them, whome nothing can please, who haue made Will their God, and wilfull waywardnesse their plot for euer: yeelding to

Verse. 10. Good men yeeld to reason.

nothing, accepting of nothing, caring for nothing, but what their owne wits deuise, & their owne tongues motion, yea many times going euen from that also, if it be consented vnto.

8 Lot chose the playne of Iorden for hys place, because it was most pleasant both for water and all commodities, euen as the Garden of Eden. But see and marke, when hee thought hee had got Paradise, hee got Hell. Sodom and Gomorrha proued filthye places, and all his pleasures were sowed with sowre fruites of curssed inhabitants. Sped neuer man thus but Lot? gaping for pleasure, hath none gotten payne? parting from Abraham a faithfull friend, because they were wanton and ouer wealthy. Haue none light of Sodomites and filthy Gomorrheans, God being iust, and so quitting their folly? Go wee not alwayes then by shew and pleasures, when wee chose a place to abide in. But looke we rather at vertue and honestie of our neighbours that shall be, for feare of a griefe as great as Lot had by these filthy folowers of all vice and wickednesse. Better is a place with fewer pleasures amongst good liuers, then many mo delightes, with an vngodly neighbourhood. It is a great griefe that is a dayly griefe, yea an hourely griefe, and that at home too, where a man would fayne finde comfort, to oppose to forren woes and troubles.

Verse 11. Men gaping for pleasure, get payne.

Good neighbours.

9 In the repetition of his promise, which it pleased God to make, Verse 14. wee may first obserue the weakenesse of all mens faith, and what neede there is that with often helpes it shoulde bee propped and strengthned. The Lorde vseth no meanes without a cause, and therefore vsing heere the meanes to comforte Abraham, hys wisedome sawe what was needefull, wee are assured. If Abraham needed, how much more other men, so farre inferiour in strength of fayth to Abraham.

Verse 14. The continual weaknes of man, needeth continual comforts from God.

10 Againe, we may see ꝑ sweet goodnes of God watching, watching opportunities, & euen then cõforting Abraham, by repetitiõ of his promise, when Lot was gone frõ him, & he by reason thereof

Gods comforts euer in fit times

might haue bin ſad and diſmayed. So is the eye of our gracious God euer vpon vs, to ſpye our diſtreſſes, and to helpe vs, when we haue moſt neede.

Obedience

11 Abrahams obedience, an argument of his faith. You alſo ſee heere remouing when God commanded, without euer any grudging or carnall gaynelayings, as before hath beene noted.

Thankefulneſſe.

Open profeſſion of religion. Rom.9.10.

Laſtly, let his building of the altar ſhewe vs his thankefulneſſe for Gods mercies to quicken our dulneſſe, and teach vs his open profeſſing of the Religion he truly imbraced, againſt all cloſe diſſemblers of their conſciences, yea let it make vs remember alwayes, that it ſufficeth not any man to beleeue with the hart vnto righteouſneſſe, vnleſſe alſo as occaſion ſhall ſerue he confeſſe with the mouth vnto ſaluation.

Chap. 14.

The heads of this Chapter are chiefely theſe two.

{ The warre betwixt the Kings from the 1. verſe to the 13.
{ The victory of Abraham from the 13. to the ende.

Verſe 4.

Rebellion.

1 BY Cauſe of thys warre you ſee in the text, that by thys meanes they might ſhake off the yoke that they indured twelue yeares, I meane the one part, for twelue yeares ſayth the text, were they ſubiecte to Cnedor Laomer, but in the thirteenth they rebelled, a bad courſe to get libertie, where ſubiection is due. For Rebellion God neuer loued, neuer proſpe-

red,

red, but euer plagued. The iſſue in this place ſayth aſmuch. The fearefull deſtruction of Corah and his company, Abſolon and his company, and in our owne ſtories of many an one ſayth aſmuch. Papiſts charge vs that wee are no good friends to Princes and Rulers, and it is no newes to heare it of them. Elias had ſuche meaſure meaſured vnto hym by the wicked King, when hee was called a troubler of Iſrael. Micheas the true Prophet, Ieremy and Amos as true as hee, all of them faithfull to Princes euer, were ſo accuſed, and with venemous words if you reade the places, but all moſt falſely and iniuriouſly. Wee ſay, the doctrine of Rome is no friend to Princes, and iudge you how truly. Sanders monarchie freeing ſubiects from theyr othes to their naturall Princes. The Bull of Pius the fift. The anſweres of them that were examined, whether if the Pope inuaded, they would take the Princes part or his. The Oration that Cardinall Poole made to the Emperour. The many many moſt fearefull, moſt wicked, moſt vnnaturall and damnable conſpiracies entred into by them, their rebellions, let them be your lights to leade you to a true verdit and ſentence. They that rebelled in King Henry the eyght his dayes, in King Edward his ſonnes dayes, in her Maieſties moſt happye dayes that wee haue now long inioyed in the mercy great of our moſt gracious God, and long long that wee may yet inioy, beſeech his goodnes: were they Papiſts or Proteſtants, men fauoring the Goſpell, or addicted to, and drowned in the dregs of Popery and ſuperſtition? They that repented that they were ſo buſye in Queene Maryes dayes, in cutting off the boughes, and ſtill let the ſtocke remayne, which aboue all rather ſhould haue been hewed downe, meaning her ſacred Maieſtie, what were they? men holding out the light of Gods holie Goſpell, or fighting for his triple Crowne of Rome, that ſhall neuer be able to ſaue their ſoules, from due deſert of ſuch diſloyall thought and moſt vndutifull ſpeach. Shew the Princes the Goſpell hath depoſed? Shew the Princes that Popery hath not wronged? It is our doctrine that wee firmely holde, and that they fully deſye. That hee that taketh the ſword, ſhall periſh with the ſword: that is, hee that taketh it without the bonds of a calling warranting him as all

1. King. 22.
Ierc. 38. 4.
Amos 7. 10

Papiſts Rebells.

Math. 26.

Rom. 13. Rebels euer doo. That hee which resisteth superiour powers, resisteth the ordinance of God, and to his owne damnation, that wee ought to obey and be subiect not for feare, but for conscience sake, that the weapons of subiects be but prayers and teares, and so forth. See then whether Papery or Gods holy Gospell which we hold, stand better with the safetie of Princes, and the flourishing estate of Kingdomes.

Ambrose.

Sinne punished. 2 To the men of Sodom this was further the reuenging hand of God for their sinnes. Long did hee spare, but at last they had this touch by the sword of these Kings against them, and when that would not serue, a finall destruction from heauen by fire and brimstone. Iude applyeth it thus, that if God spared not them, certaynly hee will not spare vs, and let vs thinke of it.

Verse 12. The euill of dwelling with the wicked. Reade 1. Reg. 22. verse. 32. how neere Iehosaphat was to a shrewde turne, for companying with Ahab.

3 Lot is taken prisoner by this occasion, and carryed away, such good is gotte by dwelling amõg ỹ wicked, euen to pertake in those plagues that the Lord iustly scourgeth their sinnes withall. Therefore little ioy we for any commodities in such causes of greater woe when once it commeth, then all our profits can counteruayle. Auoyd them as wee can, and auoyd with them the wrath of God that euer foloweth them. But euer remember what our calling permitteth, and let vs not vnder show of this godly care, proue peeuish Anabaptists, without consciences.

Verse 13. The Lords care for his. 4 In the 13. verse it is sayd, that one escaped to tell Abraham, where see the prouidence of God for his euer. No sooner is Lot in danger, but one is prepared to procure him rescue. So shall it euer bee with Gods faithfull seruants wee may be assured, one or other shall escape by this carefull goodnes of God, that shall worke their helpe so farre as God will haue for hys glory and their good. For he is not Lots God alone, neither any partiall regarder of any, with neglect of others that trust in his mercy.

Verse 14. 5 When by this messenger Abraham heard it, streight hee addressed himselfe to succour him. Where note the nature of

one truly godly. You sawe the iarre betwixt Abraham and Lot before, and how they parted by that meanes one from the other. Many a crooked nature would haue thought of this now, and haue let Lot taste of that which his departure in some sort had procured. But doth Abraham so? No, but in his friends distresse all former faults are forgotten, and willing offer of him and his into danger, with all speede made to releeue and release him from his oppression and danger. This is loue that God loueth, and this is loue that well beseemeth all friends that would be accompted truly true friends.

In distresse of friend, forget all former faults and helpe.

6 Abrahams thus dealing with Gods alowance, sheweth the lawfulnesse of warre vpon iust occasion, against foolish Anabaptists that thinke the contrary.

Warre lawfull.

7 The diuision of his company, and the taking of the benefite of the night, teacheth vs the vse of godly pollicies as neede shall require, and that also true confidence in God taketh not away, but carefully vseth outward meanes. For not to doo it is not faith, but presumption, not trust in God, but a bolde tempting of his Maiestie. Our Sauiour Christ himselfe fled, and in the night also, who yet could haue bin safe from all tyrants if hee would, without such meanes. Iosua came vpon them vnwares, and Paule was let downe in a basket by the windowe.

Verse. 15.

Pollicy in warre.

Math. 2.

Iosh. 10.

Act. 9.

8 Melchisedechs comming to meete Abraham when hee did returne, hauing vanquished the enemyes and deliuered Lot, bringing with him bread and wyne to refresh them withall, sheweth the kindnesse of a man that is truly godly, euer ready by any meanes he can to comfort and cherish, to relieue and do good to his weary, weake, and needy brother. For godlynesse is louing and comfortable both by wordes and deedes, vngodlynesse is churlishe and harde, parting with nothing, as you see in Naball.

Verse. 18.

Religion and curtesye goe together.

9 This place is abused by the Papists as many moe bee, to proue their Masse. But they shewe their wickednesse, and want their purpose. Behould (say they) a type and figure of the

Melchisedechs fact no figure of popish Masse.

vnbloudy Sacrifice that Christ offred at his last Supper. This the figure, that the fulfilling of it in truth, and hee remayning for euer a Priest after the order of this Melchisedech, the truth of this figure, that is an vnbloudie Sacrifice, vnder the signes of bread and wyne, must also euer remayne, &c. Wee answere them first, that forasmuch as the Apostle so fully discussing this comparison betwixt Christ and Melchisedech, maketh no mention of any such Sacrifice, it beeing yet as themselues say, the chiefest poynt of the comparison. Too much to blame are they, that they shame not to obtrude vnto the Apostle such an vnknowne Mysterie, and to supply of theyr owne what he directed by the spirit of God quite left out and neuer mencioned. If they denye this consequence, to wit, from the Apostles silence or omission to the nullitie of the thing, wee tell them it is most strong by vertue of a rule in diuinitie which they shall neuer improue whilst they lyue. The rule is this. Of types and figures of the olde Testament, so farre onely and neuer further may a doctrine be established, as the same types and figures by expresse and plaine words of the Apostles shall be expounded and interpreted. For if euery man might expound them as he thought good, varietie of allegories most vncertaine and doubtfull should ouerthrowe all truth amongst vs. If therefore any relefe for the Masse must be had from this fact of Melchisedech, needes of necessitie they must bring some place of the new Testament where it is so expounded: otherwise they play but with allegories of their owne making, and their speech may bee tearmed allegorically, but not theologicall. For that fulnesse of perswasion and πληροφορία, that is in Diuinitie, stayeth not vpon allegorically deuises, except they be warranted by God himselfe.

A rule touching types and figures.

Secondly where as they saye Melchisedech offred heere bread and wyne to God, we vtterly deny it, and referre our selues to the words of Moses, wherein is not any such matter. The text is *protulit*, not *obtulit*, he brought forth bread and wyne, not he offred bread and wyne. Except to bring forth were to offer and sacrifice, which it cannot be. And that knewe euen that olde Translator whome they make such accompt of, and thereupon translated the Hebrue word to bring forth, not to offer.

Thirdly, if we ſhould graunt all they ſeeke, to wit, that he offred bread and wine (as God forbid we ſhould ſo be-lye the texte) yet would it not folow what they deſire. For how hang theſe together Melchiſedech was a figure of Chriſt, and offred bread & wine to God. Therefore Chriſt in his holy Supper offered himſelfe vnbludedly to God the Father for vs, which alſo is done ſtill in the Maſſe. Conſider of it, is there any ſequele in the world in it? may we not aſwell conclude, that Chriſt ought to be offred dayly vnder the ſignes of Lambes, of turtle Doues, young Pigeons, Goates, and Calues, and many ſuch things, becauſe once theſe things were offered, as they, that hee muſt bee offred vnder bread and wine, becauſe bread and wine were offred by Melchiſedech? Surely thoſe burnt offrings of the law, did far far more liuely reſemble and expreſſe the future ſacrifice of Chriſt, then the offring of any bread could: for in them was ſuffring, dying, ſhedding of bloud, and a being ſlaine and killed, which is not in bread, and therefore if anye ſhould remaine to ſuch an ende as the Papiſts would, rather they ſhould remaine then the ſignes of bread and Wine. 3.

Againe, if this offring of Melchiſedechs were a figure of Chriſt, either Chriſt hath fulfilled it or not, if he haue not, then was not all finiſhed as he ſayd, which God forbid, and if hee haue then being fulfilled, why ſhould it not ceaſe, as all other figures doo of the ould Teſtament: ſhall the figure and the truthe ſtand both at once? It is ſtraunge diuinitie: nay the contrary is true, and ſound diuinitie, to wit, that Chriſt hauing vpon the Croſſe, with his own oblation of himſelfe, ended and determined all figures, vſed to ſhow his comming, this alſo if as they take it, a figure of him, ended likewiſe, and finiſhed, and taken away. 4.

Yet further let theſe men conſider their abſurdities againſt themſelues: for if their Maſſe leane vpon this fact of Melchiſedech, their tranſubſtantiation is quite gone, for that which Melchiſedech offred (if he offered as they ſay) was not any figure or bare ſhows and accidents of bread and wine, but bread indeed, and Wine indeede, the ſubſtance there aſwell as the accidents, and therefore if that was any figure of the ſacrifice of the Maſſe, then muſt that ſacrifice be bread and wine indeed, as that was. Againe 5.

if Melchisedech offred any offring, it was an offring of thanksgiuing, wherevpon his wordes proceeded, blessed bee the Lorde that hath delyuered thy enemies into thy hande. But they will not haue theyr Masse offring so, but a propitiatorie sacrifice, how then agree these together? Conclude wee then in a better sorte then these men doe, that in truth, Christ is a Priest for euer, after the order of Melchisedech, as the Psalme saith, but this order consisteth not in anye reall offring of himselfe daylye, for the sinnes of men (for with one oblation, saith the Apostle, hath hee consecrated for euer them that are sanctified) but this order consisteth in these thinges. First, Melchisedech was both a King and a Priest: so was our Sauiour Christ. Secondly, hee was by interpretation, saith the Apostle, King of righteousnes, and King of Salem, that is, of peace: so is our Sauiour Christ truly and verilye, King of righteousnesse and peace, yea of all righteousnesse and peace. Thirdly, Melchisedec was without father, without mother, without kindred, and had neither beginning of his dayes, nor end of life: that is, none of these were left in Scripture to our knowledge, but hee is propounded to vs as eternall, so is our Sauiour Christ eternall indeed, and without all these, in respect of the one or other nature, his Priesthood endeth, not as Arons did, but is for euer. Lastlye, Melchisedech was in this aboue Abraham, and all the Leuites of Abraham afterdescended, that hee receiued tithes of him and them, hee paying tithes vnto him, and they also, as the Apostle saith, because they were in his loynes: And hee blessing Abraham, the lesser beeing blessed of the greater: so was our Sauiour Christ aboue Abraham, and aboue all the Leuiticall Priests of the lawe, that descended of Abraham. This resemblance hath warrant as you see in the Scripture, and therefore is sounde thus farre. But if we will goe further, to say, Melchisedech offred Bread and Wine, therefore Christes bodye must bee offred of Priests in the Masse daylye, vnbloudily, vnder the accidents of Bread and Wyne, for the sinnes of the quicke and the dead, wee adde that which the Apostle addeth not, which yet hee would neuer haue omitted, if it had beene to bee added, we goe beyond our warrant, and wee must vanishe with our vanitie, that hath

Heb.10.14 The comparison how it standeth. Hebr.7.1. verse.2.

verse.3.

verse.3.

ver.5. &c.

no further ſtaye then our owne deuiſe and fanſie. And thus much of this matter.

10 The care laſtlye that Abraham had to keepe bothe the credit of himſelfe a profeſſor, and the Lordes honor, whome hee ſerued, appeareth in this Chapter: For hee will not haue ſo much as a thred of him, leaſt hee ſhould thereupon ſpeake euill of him, his God, and religion. Such a remembrance ſhould we euer haue by his example of the Maiſter wee ſerue, of the offices we beare, and of the partyes wee deale with, abhorring bribes that robbe bothe vs, and our God, of good reporte, and ſet open the mouthes of the wicked againſt the trueth, whereof wee are profeſſors. Abraham would not, that this wicked King ſhould ſaye, Hee had made Abraham riche, and wee care not that anye man ſayes of vs. Wee can bee content to bee fedde of Papiſtes, that they may freelye diſhonour the Maieſtie of God, of Theeues, that they may eſcape and ſteale againe: of adulterers, and filthie lyuers, that they may ſtill tranſgreſſe, and neuer thinke what may bee ſayde by them, or by others, vppon this occaſion of the Lorde, whoſe name wee profeſſe. Of his truth, which wee ſaye wee houlde, or of our ſelues, whome yet wee gladlye would haue men thinke well of. This is nowe farre you ſee from Abrahams example in this place, and therefore, except wee learne of him hereafter to amende this courſe, it maye iuſtlye bee feared, wee ſhall neuer come where Abraham nowe is.

Care of the credit of a profeſſor of truthe.

Note.

Chap.15.

The heads of this Chapter.

In this Chapter there is, the promise renued againe, the faith and iustification of Abraham, from the 1. verse to the 9. 2. The confirmation of him by an outward signe, from the 9. to the end. Particulars as in other chapters many.

1 IN that it is sayd, The worde of the Lord came to Abraham in a vision: note we the manner of Gods reueyling himselfe in those dayes. In the verse.6. 12. of Numbers it is thus sayde. If there be a Prophet of the Lorde amongst you: I will be knowne to him by a vision, and wil speake vnto him by a dreame. Noting the two ordinary meanes in those daies, vision & dreame. Heere it was by vision, of which S. Aug. de genesi ad liter. lib. 12 Augustine maketh three kindes, *Corporalem, spiritualem, mentalem*, corporall, spirituall, and mentall, if I may so speake. The corporall vision is, when corporall things to our corporall eyes appeare and are seene. The Spirituall, when the likenesse of things are seene in spirit, in dreame, or in an extasie. The mentall, as wee terme it, is when vnderstanding is giuen, to know the meaning of such likenesses and formes, when they are seene. As for example, Gen.41. Pharoh saw the fat Kine and leane Kine, but knew not what they meant, Ioseph knew what they ment, and yet saw them not: Pharoh therefore had a spirituall vision, and Ioseph a mentall. chap.40. An other example: The two seruants of Pharoh, the Butler and the Baker had theyr spirituall visions, but knew not againe what they pretended, Ioseph did, which had no such appearances made vnto him, and that was a mentall vision. Nabuchadnezar againe had the spirituall vision, Daniel.2. Daniel bothe the spirituall

and

and the mentall. This vision of Abraham was a corporall vision as is thought, and proofe thereof alledged out of the first verse.

2 Obserue wee the opportunitie of this Vision, when it was. Surely when Abraham was returned from the rescue of Lot, and was now in a great feare what might befall him by those Kings, whome he had so pursued, conquered, and deliuered his freend from. He was a stranger and they at home, hee but a few, they of great power, alyance, and kindred, howe should it bee, but they would combine together to destroye him, and neuer put vp and digest what he had doone to them. This multiplied in Abrahams minde, as all feare will, and gaue him many a secret gripe, that all the world felt not so well as hee. But behould a gracious God, a deare and tender father, that neuer slumbreth nor sleepeth when his be in agonies and perplexities. In this opportunitie of time he appeareth to his seruant, renueth his promise to his great comfort, and dasheth in sunder, with his wordes of sweete mercy, the bones of all such troubled thoughts, and fearefull concepts. Could Abrahams heart haue wished his comfort, in a more fit time? Did hee not thus againe before, when Lot was departed from him. Let it euer then be one of our notes, in reading the word, how fitly, in respect of time and neede, God comforteth his, and let vs know, that he is one and the same, for euer, to all that put their trust in him. He seeth what Abraham wanteth, and when he wanteth, and seeth he not vs? Hee gaue Abraham what hee wanted, and when he wanted it, and is he onely his God? Stirre we then vp the faith within vs, euer euer to trust in him, to depend on him, and to expect from him our wanted helpes, euen in the very time they may best steede vs.

3 Let vs marke the manner of comforte, and the wordes themselues. Feare not Abraham (saith he) I am thy buckler, and thine exceeding great reward. He telleth him not that his enemies be wicked and he iust, or that they shall be weake, and he strong, or any such matter, but this he saith onely, I am thy shield. Teaching vs, that this is enough against all the threats of foes, *Verse. 1. How God comforteth.*

and

and terrors of a whole worlde, if God care for vs, and take vppon him to be our shield against them. Earthly hearts do not conceyue this, but they crie: Giue me friends and fauour with men, with Princes, with Noblemen, with Magistrates, and Gentlemen, giue me gold and siluer, giue me alyance and kindred, and such like, and then let me alone, but if we want these all or some, woe be to vs, we cannot liue, we shall be so crossed, so snubbed, so browbeaten, so pinched a thousand wayes, that death were better a great deale, then such a life. But O carnall wretches, and carnall comforts, is God nothing, and man all, is the Creator so weake, and the creature so strong, where are our eyes: If these things bee had with Gods fauour, they are good meanes, and may bee our comforte, but if these waute, and God loue, is hee all to weake to shielde vs? God forbid. Haue onely his loue is life and libertie, though all the worlde with his power were set against vs.

And this is that which in this place God would haue Abraham to see: That hee might not thinke, alas I am a stranger, weake and without friendes, great men malice me, and howe shall I doe, howe can I scape their handes, &c. away (saith GOD) Abraham with such concepts, I am thy Buckler, and I tell thee, that is inough against all thy foes, were they neuer so many and mightie. Truthe Lorde truthe, and farre bee it from vs, euer to thinke otherwise. If thou be with vs, who can be against vs, to hurt vs. If I walke in the middest of the shadow of death, saith the Prophet Dauid, I will not feare any euill, and why? *Quia tu mecum es*, Because thou art with mee, and O Lorde it is our longe also, increase our faith for thy mercie sake.

Rom. 8.

Psa. 23. 4.

No losse in seruing God. Mala. 3. 14

4 In that hee saith, hee is his rewarde, and not onely so, but his exceeding great rewarde, wee doe well see there is no losse in seruing God, as the wicked doe complaine in the Prophet Malachie, that there is, but on the contrarye side, this is profitable and most profitable, yea this is riches, and exceeding great riches. For what hath Heauen or Earth that is not ours, God

himselfe

himſelfe is ours, and wee are his, and vnto God what may be added for more perfection: Dauid ſaith, The Lorde is his ſhepheard, and therefore hee ſhall wante nothing. And may not wee ſay, the Lorde is our God, our Father, our ſhield and buckler, yea our rewarde, and exceeding great rewarde, therefore we are riche, and looſe not by his ſeruice? Moſt truly may wee ſay it euermore, and moſte ſweetlye ſhould wee taſte it, when wee are tempted. It is wealth, to haue Corne, and Wine, and Oyle, increaſed, but ſure, farre greater wealth, to haue the light of Gods countenance lifted vp vpon vs, in the Prophets iudgement. It is gaine, To haue our Garners filled with all manner of ſtore, to haue our Oxen ſtrong to labour, no leading into captiuitie, nor anye complayning in our ſtreets, and the people bee happie, that bee in ſuch a caſe, but ſurelye, yet farre greater gaine it is, to haue the Lorde for our God, and rather, rather happye bee they, that inioye that mercy, then all the former.

Pſal.23. Pſal.4. Pſal.144.

5 When Abraham ſayth to God, yea but O Lorde what wilte thou giue mee, ſeeing I goe childleſſe, &c. We may ſee the weakeneſſe of Gods children, euen his deere ones, and cheefe ones, if things anſwer not their deſires. They are a little impatient, and thinke leſſe of many mercies, that both they haue and are promiſed after to haue, becauſe they wante ſome one thing that they would gladlye haue. So was Abraham heere for wante of a Childe: as if hee ſhould haue ſayde, O Lorde, what is all thou promiſeſt whilſt this wanteth, that I haue no iſſue. This is a great corruption in vs, and wee muſt beware. For if God were not mercifull, it were the waye to robbe vs of all, to thinke light of anye for wante of ſome. Let vs not thinke it is denyed, that is differred. God hath his tymes for all thinges, and bounde are wee to his Maieſtie, for what wee haue till more come, and though neuer more come.

Verſe.2.

6 When Abraham thus vttered his greefe, for wante of

seede, God telleth him in great goodnesse, hee should haue seede according to his desire, yea farre and farre aboue that which hee could imagine or aske. For as the starres of heauen so should his seede be for number. A gratious promise to a greeued minde, for that same thing. But when or wherein will not God be good to those that truly serue him: this promise Abraham beleeued, (saith the text) and it was counted vnto him for righteousnes. By faith then was Abraham iustified, we plainly see, and is there an other way for other men? this were madnes to thinke, & therefore choose we with him to beleeue, that by faith, as he was, wee may be iustified. For it is not written for him onelye, that it was imputed to him for righteousnes (saith the Apostle) but also for vs, to whome it shall bee imputed for righteousnesse, which beleeue in him, that raised vp Iesus our Lorde from the dead. Againe, I count all things losse, and do iudge them dongue, that I might win Christ, & might be found in him, that is not hauing mine owne righteousnes, which is of the lawe, but that which is through the faith of Christ, euen the righteousnes which is of God, through faith, &c. With many such places, if it were not needlesse in many wordes to folowe this doctrine now. Away therefore with whatsoeuer peeldeth man to boast in, and knowe that the thing that God regardeth in vs, is faith. First because of his eternall purpose, onelye to saue beleeuers, and secondly, because faith euer ascribeth to him the glory, both of truth and power.

Verse.5.

Iustification by faith

Rom.4.23.

Phili.3.8.9

Verse.8. A signe asked.

7 But it is layd downe heere, that Abraham asked a signe. How could that stand with a right faithe: may a man beleeue and yet aske a signe to confirme doubting? aunswer may bee made, that God promised two things: a Seede, and the inheritance of the land of Canaan: Abraham beleeued the first, and was iustified, but somewhat wauered in the second, because hee could not conceiue how he sould a man should euer be maister of that land. And that a man may haue true faith, though not all faith: it is manifest in all Gods children, Moses himselfe, that was so faithfull in Gods house, and to whome God shewed himselfe so marueilously, and spake so familiarlye, yet had not all faith: but doubted

Num.6.

of

of water to come out of the rocke, and so greeued God. Truth is sufficient, and perfection falleth not into this life. Looke what your note saith in the Margin.

8 In giuing him a signe, wee see the great mercie and goodnesse of God, euer ready to suppoꝛte mans weakenesse, and neuer snubbing any childe of his foꝛ imperfection of faith, in whome there is the truth of fayth, a great comfoꝛt. And in the diuision and placing of these beasts, we see the ould manner of making couenants in those dayes: They first deuided them, to showe, that such loue and liking, should thencefoꝛth bee betwixt them two, that made that couenant, as that they could finde in their heart to deinde any commodities oꝛ pleasures mutually and equally either to other. Secondly to showe, that they wished euen theyꝛ owne bodyes so deuided and cut a sunder, if they should breake that couenant: read the 1. of Sam. 11. 7. Then they layd one parte answering to an other, to showe the answering, and agreement, and consent, that should be in their two hearts either to other. Lastlie, the Birds were not deuided, to showe, that though all externall matters might be parted, yet theyꝛ mindes and wils not. Read the margmall note againe in your Bible.

God accepteth an imperfect faith.

The manner of olde couenants and the signe of the ceremonies vsed.

9 The lighting of the Fowles vpon the carkeises to eate them, if they might haue beene suffered, shewed Abraham in such soꝛte, howe both his Seede according to the flesh, and according to pꝛomise, should of the pꝛophane Gentiles, and wicked woꝛldlings, bee molested. But as Abraham dꝛoue them away, so should his Seede by Gods helpe, conquere and ouercome theyꝛ cruell enemies. Yea God foꝛ his pꝛomise sake, would driue them away from deuoꝛing his chosen, as Abraham did these from eating the carkeises.

Verse. 11. An allegorie.

10 That it pleased the Loꝛd, thus long, to let them be strangers in a forren land, euen foure hundred yeares, to serue a cruell people, and to be euill intreated of them, wee may note the manner many times of the Loꝛdes dealing, with such as hee meaneth to doe much foꝛ. Surely then hee vsed, and nowe hee

Verse. 13. Firſt sower and then sweete.

oseth not to make any man rule before he haue serued, not to giue freedome, but after a taste first of bondage. First must come sower and then sweete, first paine and then pleasure, first trauell and then rest. So knowe wee better what his benefite is, by former experience of the wante, and wee become more thankefull for it. Ioseph founde it thus, Dauid, Daniell, and manye moe.

Verse. 14. Sinne euer punished, first or last 2. Thes. 1. 6 &c.

11 But what followeth, notwithstanding (saith God) the Nation whom they shall serue, will I iudge. Teaching vs thereby, that neuer any wickednes shall escape alwayes a due punishment. But true it is that the Apostle speaketh: It is a iuste thing with God, to recompense to his childrens enemies tribulation and vengeance, and euerlasting perdition, from the presence of God, and from the glorie of his power, &c. Remember what you had in the 12. Chapter, and 3. verse. Remember how Cain sped, how Sodom and Gomorrha sped, how Pharoh and his hoast sped, howe Corah and his company sped, how Miriam Moises sister sped, for her wicked speech against her brethren, and to go no further, howe those wicked impes of children sped, that cryed to the Prophet, Bauld head, Bauld head. True it is, that God spareth long sometime, but as true againe it is, that he payeth home at last, and as true as either of these that the sharpenesse of his wrath when it lighteth, recompenseth the long stay of it before it light.

Gen. 4. Gen. 19. Exod. 14. Num. 16. 2. King. 2.

Sorrowe hath an ende.

12 In that God saith, yet they shall come out, and nameth a time, we get this comfort sweeter then honny: that wee may be assured whatsoeuer is our case, *Egrediemur tandem*, wee shall at last come out, and not loose by our patience, if wee haue performed any. The time is knowne to the Lorde, as this was, and appointed, and shall neuer breake, though not expressed as this was.

Read Iere. 25. 12. & Psa. 105. 19

And often also wealth

13 With great substance, saith the Texte, and so it was wee knowe: Iewels of siluer, and Iewels of golde they had of the Egyptians at their departure, beside they owne which was also

great.

great. See and consider the ende of the troubles of the godlye, when God will. Not onely libertie but great substance is giuen to them. So euery thing worketh for the good of them that loue God, saith the Apostle truely. Ioseph had honor and great wealth, aswell as libertie, when Gods time was come, so had Dauid a kingdome after manye troubles that hee first indured: so had Daniel and other manye, if you will remember them. Feare not the issue then of your woe, whatsoeuer it is, if you cleaue to God, and houlde you fast by the worde of this promise. Rom.8.28.

14 But thou shalt go to thy fathers in peace and shalt be buried in a good age, saith God to Abraham, Noting vnto vs in the very phrase, the comfort to be conceyued in the death of the godlye. It is no perishing nor departing to woe, but a sweete going to our fathers before vs in lasting blisse. It is a walking with God, as an other place saith, a gathering of vs to our own people, a sleepe, a rest, yea a resting of the flesh in hope, the waye of all flesh, and so foorth: therefore not to be feared. It includeth felicitie, it excludeth miserie, finisheth the toyles of age, preuenteth the perils of youth. *Multis remedium, nonnullis votum, omnibus finis.* To many a remedye, to some a wished thing, to all an ende. It deserueth better of none then of them to whome it commeth before calling. Heathens haue beene strong, and shall we be weake. The Swans doe sing and shall wee weepe to thinke of death? *Mors nomen tantum fidelibus*, saith the Father. Death to the godlye is onely a name, and no worse is in it. Surely to dye no man feareth, but hee that dispayreth of life after death, yet hasten not the time by thy desire, for that is a faulte as farre the other waye. It is the parte of an vnthankefull man, eyther to wyll a good longer, or to bee wearye of it sooner then the giuer and lender of the same dooth limit, and is contented. No man may breake the prison, and let the soule out, but he that inclosed it in the same. Let all these comfort vs, and let all these staye vs. Feare not when it commeth sente of God, and procure it not till it come for anye dislike and discontent of a weake minde.

Verse.15. The death of the godly full of comfort. Gen.5. Gen.49.

Chrysost. Gen.ho.29

In a good age dooth the Lorde adde, and who maketh ould, but euen himselfe. The hoarie heyres are his gratious gift, and the timely death is also his, to escape the woes to come.

Verse.16. God spareth, till sinne be ripe.

14 For the wickednesse of the Amorites is not yet full, saith the 16 verse. Then God spareth many times, till iniquitie be ripe and at an height. Most true it is, and let vs marke it. It may well daunte those cursed spirites, and stoppe the streame of those wicked hearts, that flatter themselues, because God yet suffreth. What say they, needes all this threatning of the preachers, against mens doings, iwis God is not so hastie as they make him, nor yet so readye to smite as they reporte him. For my selfe haue hither to found him fauourable, albeit I trode awry, &c. Syrac. 5.4. But take heede saith the Wiseman, and say not, I haue sinned, and what euill hath come vnto me: For the almightie is a patient rewarder, but hee will not leaue thee vnpunished. Because thy sinne is forgiuen, be not without feare, to heape sin vppon sinne. And say not, the mercy of God is great, he will forgiue my manifolde sinnes, for mercye and wrath come from him, and his indignation commeth foorth vpon sinners. Make no tarrying to turne vnto the Lorde, and put not of from day to day, for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance. In this place wee see, that God often spareth the wicked, the wicked nation, and wicked person, man or woman, not because hee will not smite, but because they may haue a mightie payment and fearefull vengeance, together, when their sinne is ful, that at once he may destroy them for euer in his great iustice. Knowe you then your selfe to treade awry, and doth God still suffer? Stande in awe, and goe not on. Make not your sinne full, by continuing of it. For if you do, your death is determined. Many things moe yet hath this chapter, but let these suffice now,

Chap.

Chap. 16.

The principall heads of this Chapter are these.

The double mariage of Abraham, to the 4. verse.
The dispising of Sarah by Hagar, to the 7. verse.
Her flight and returne, to the end.

COncerning the first, the occasion of it is noted, when it is sayd Sarah was barren, and bare no children to Abraham. Her barrennesse sheweth the power of God, in after giuing her a Childe, and is noted to that end.

Verse. 2. Good Spirits in men or women, blame themselues before others.

2 In that shee layeth the fault vppon hir selfe, and not vppon her husband, saying, The Lord had restrained her, &c. It sheweth hir spirit modest and godlye, and telleth vs the better to discerne them, that had rather blame any themselues, and that in a thousand things, then themselues in one. Such Spirites bee proud and arrogant, swelling with vaine concepts of themselues, and poysoned with spite against others. And if they be women, they are no Sarahs we well know, by this good marke of a good Sarah in this place.

3 The Lord restraineth honest Women from child bearing, and none but he, but filths restraine themselues, least their secret whoredomes should appeare.

4 If Sarah thought shee was finally restrained, because of age, it was a want in a good woman, and a little spotte in a fayre face. For God is not to be tyed to time, to age, and yeares. But is as able when yeares be many, as when they be fewer. Yea age and youth to him are one, if his pleasure be to haue it so.

Read Mal. 2. vers. 15.

5 Her giuing her Maide to her husband, noteth the corruption of that time: from the beginning it was not so, for male and female God created them first, one for one, and not no for either at once.

6 Abraham obeyed his wife, and tooke her maide, saith the texte, and this also was a blemish, though then indured as wee knowe. He should haue sayd, no, I will not doe it, we will trust to Gods promise, who is able to giue vs children though we bee ould, when it pleaseth him, and wee will tarrye his time. But whome hath not a woman deceyued, if she were hearkened vnto at all times.

Verse. 4.

7 When Agar saw she had conceiued, her Mistresse was despised in her eyes: and so truly verified we see the prouerbe:

Asperius nihil est humili cum surgit in altum,
Pungitur in celsa simia sede sedens.

Nothing more proude, than a beggar set on horsebacke, and a berye Ape, if you place him vp aloft, begins to bridle the matter, and take vpon him marueloully. Secondly it teacheth, that aduersitie is better borne then prosperitie, of manye one. Thirdlye it sheweth the end of euill counsell, Sarah is beaten with her owne rodde.

Verse. 5.

8 But doeth shee so applye it, no: but in a rage she flyeth vpon Abraham, and chideth him, because her maide abused her. An angrye minde will lay the fault where it is not, and especially an angrie woman.

Verse. 6.

9 Abraham answereth his angrie Wife with meekenesse, a vertue in him, and best for her to appease hir wrath, for fire neuer quencheth fire as we all know. But a soft answer breaketh anger saith the Wiseman.

10 Sarah handled her roughly, after Abraham had answered, and behoulde by it the certaintie of Womens affecti-

ons.

ons. Before ſhe promoted her, and now ſhe plagueth her: before ſhe deſired fruite of hir, and now when ſhe ſeeth the hope of it, it will not ſerue. To bee woone with the Egge, and loſt with the ſhell, is a great inconſtancie. Sarahs cauſe was better, but yet her hardneſſe more then happily anſwered the cauſe as it was.

11 Agar runneth away, when ſhe ſhould haue amended her fault and ſubmitted her ſelfe to her miſtreſſe, ſo take wee the courſe in the crookednesſe of our nature, that wee ſhould auoyde many times. Stubborne ſtomacks had rather breake then bowe, but we muſt beware it.

12 When ſhee was thus fled: the Lord yet rewarded not what ſhe deſerued: but by his Angell admoniſhed her in the wildernesſe to returne againe: ſo good is hee, that hee regardeth all ſortes, and contemneth not the poore eſtate of a ſeruante. *Verſe. 7.*

13 When the Angell aſked her whence ſhee came, and whether ſhee would, ſhe playnely anſwered and lyed not, that ſhe fled from her Dame. Such truth is an ornament, where it is found in Man or Woman, and ſuch truth in a ſeruant in theſe wicked dayes wherein we liue, O how rare. *Verſe. 8.* Read Iob. 31. 15.

14 This counſell to returne, was not giuen her by and by, neyther this finding of her in the wilderneſſe, but after ſhee had taſted a little ſmarte, then was it ſayde vnto her, teaching vs that then is the beſt time for good counſell, when our owne rodde hath beaten vs, and not before, with manye natures. *Verſe. 9.*

15 When hee biddeth her humble her ſelfe to her Dame, wee ſee the dutie of ſeruauntes plainely, and the dutye alſo of Dames, truely to bee content, and accept to bee appeaſed and pacified with the ſubmiſſion of a ſeruaunt that hath

offended, which some will neuer, so fierce is their nature, and so voyde of remembrance, that euen their maister is also in heauen, read the Epistle to Philemon, for his seruant to bee receyued againe, that had gone awaye.

16 In the 13. verse, behoulde her thankefulnesse, when shee thus vsed of the Lorde. She called the name of the Lorde that spake to her (for this Angell was Christ) Thou God lookest on me, and so forth, a good bringing vp in a good house, maketh some showe in hir manners, more then at these dayes it will do in many.

Lastlye, see howe affliction and good councell will make Hagar come home againe to a good place, and learne to performe more dutie where it is due. So should it make others aswell as her, but that grace is wanting which was in her.

Chap.17.

The generall heads in this Chapter are these.

- The change of Abrahams name, from the 1. verse to the 7.
- The institution of circumcision, from the 7. to the 15.
- The promise of a Childe to Sarah, from the 15. to the ende.

Verse.1. Theyr age noted for 2. causes.

Particular thinges worthye our noting, may bee these, and such others. First the mentioning of his age, wherefore it was. Surelye to teach two things: First, that the Seede which God gaue him, was not by strength of nature, but by extraordinary grace, for Sarah and he bothe were of these great yeares.

Secondly

Secondly to ſhew how long in patience and faith Abraham expected that gratious promiſe, not doubting as the Apoſtle ſayth of the ſame, but ſtrengthned in the faith, giuing glory to God, and being fully aſſured that he which had promiſed was able to doo it. Rom.4.19.

2 The words I am God all ſufficient, haue been obſerued before to contayne a moſt ſtrong and ſure ſtay to a chriſtian hart, in all perplexities and diſtreſſes: for if his promiſes be great, this power of his aſſureth vs hee is able to pay and performe them. If wee pray and aſke any thing be it neuer ſo hard in fleſh and blouds conceipt, this aſſureth vs we ſhall obtayne it if it bee good for vs. For what cannot hee giue that is all-ſufficient, if it be his good pleaſure to doo it? and ſo in all things as I ſay it is a maruellous fortreſſe to ſhield a mans faith from the battring ſhot of Satans aſſaulting feares and doubts. In iourneying on the way, in perils of waters, in perils of robbers, in perils in our owne countrey, in perils in forren countreys, in perils in the Citie, in perils in the wilderneſſe, and euery euery way it is a ſtay to vs, that God will either deliuer out of them, or in them, as ſhall be beſt, for he is all-ſufficient. *Verſe* 1. A comfort by Gods omnipotencie. 2.Cor.12. 26.

3 Obſerue wee the couenant betwixt God and Abraham, how it containeth firſt a condition of Abraham to be performed, and then a promiſe of God vppon that condition to be expected. The condition that Abraham muſt performe, is this, walke before me, and be thou perfect or vpright. Gods promiſe is this, I will be God to thee, and to thy ſeed after thee, verſ.7. This couenant ſtandeth ſtill to all the ſeede of Abraham after the ſpirit, that is, to all thoſe that are ingrafted into Chriſt by a true faith. And therefore as then hee and all his ſeede according to the fleſh, if they would inioy the promiſe, were to performe the condition, ſo ſtill it is with vs, and ſhall be with all Gods children to the ende of the world. True religion in the hart of man or woman, ſhall euer finde God a gratious guide, ſtaffe, and ſtay, and want of the ſame a iuſt neglecter of vs, becauſe wee haue broke the condition. For this cauſe it is ſayde by the bleſſed A- *Verſe* 1. Godlynes gayneth God to vs and our children, vngodlynes loſeth him to both.

poſtle,

1. Tim. 4. & 6.

postle, that gayne is not godlynes, but godlynes is great gayne, and profitable to all things, as that which hath promise both of this life, and that to come. For this cause was God euer so carefull by his Prophets and Preachers to call vpon the people for sinceritie in worship and holy obedience, that they performing their part, hee might performe his to be their God, and their childrens after them for euer. And for this cause againe were all those exhortations made by good Fathers to their children, and charge that we reade of in scripture, that they should feare God, knowe God, and serue God. That they seeking him, he might be found of them, they loving him, he might loue them, they seruing him, he might serue them with his mercy and fauour, with his prouidence and blessings needfull to this life, and with his kingdome and comforts for euer and euer when this life is ended. Maruell not then if either your selfe, your seede, or others and their seede whome you know be reiected of God, and taste of his wrath by sundry iudgements, if you knowe that you and they do not walke before hym as heere hee commandeth Abraham, nor performe the condition with any care, whereunto you see God maketh his promise in this place.

Verse 5. His name why changed.

4 The change of Abrams name was for confirmation of his faith touching the promise, that in all hope & assurance hee might expect and reckon of what in all truth and certayntie would bee performed on Gods part if hee beleeued, yea euen as surely and verely as now he was called Abraham of Abram, and Sarah of Sarai: so carefull was God euer to vnderprop the faith of his children by all good helps, that it might abide.

Verse 7. Circumcision what, and why there, &c.

1.
2.

5 Concerning Circumcision, which is the second head in this Chapter, note what it was, a cutting away of the foreskin of the flesh of euery male childe. Consider why in that part of the body, to shew, that whatsoeuer is begotten and proceedeth of the seed of man issuing from that part, is corrupt and sinfull, vtterly vncapable of grace and life, except it be renewed and borne againe by the spirit of God through a gracious receiuing it into a gracious couenant, freely made with man and his seed by a gracious

God that would not the death of a sinner, but that he should know him, serue him, loue him, and liue for euer. Consider how long it indured, but vntill Christ, and no longer of necessitie. What was afterwards done, was in regard of weakenes in the Iewes, till the truth of Christ and the effect of his comming might be better knowen. For what ende, to confirme this promise that now you haue seene, that if they walked before God, and were vpright, verely and verely, yea euen so verely as that signe was in their flesh, would God be their God, and the God of their seed after them. 3. 4.

6 Note how the signe is called by the name of the thing signified. This cut in the flesh is called Gods couenant, when it was but the signe: and the couenant as you haue seene this, I will be thy God, &c. This is no new kinde of speaking with God, but vsuall euer in his sacraments: heere you see it in the circumcision, afterward in Exodus when he commeth to the Passeouer, he calleth the Lambe the Passeouer, which was but the signe of the Angells passing ouer all those houses that were stricked with the bloud vpon the dore cheekes. In the new testament the rock is called Christ, the seed is called the word, the water is called the washing of the new birth. And yet may not God bee alowed by some men in the sacrament of his last supper to speake as euer he did in all sacraments: but because there he sayth the bread is his body, &c. therefore it must be so really, carnally, substantially and grossely by transubstantiation deuised of themselues. But by these examples of like speach and phrase you well see that their assertion is a reall lye, a carnall lye, a substantiall lye, and a grosse lye: and truly sayd the Father if they woulde regard him, *Christus non dubitabat dicere hoc est corpus meum, cum signum daret corporis sui.* Christ doubted not to say this is my body, when he deliuered but a signe of his body.

Verse 10. The sygne hath the name of the thing signifyed.

Exod. 12. 1. Cor. 10. Luc. 8. 11. Tit. 3.

7 That the child was not circumcised before the 8. day, it teacheth vs that God hath not tyed saluation to the sacrament, for it had bin a hard thing in the Lord to deferre it an houre if the childe had perished without it. This answereth the feare of some

Verse 12. Saluation not tyed to the Sacrament.

good

good ones, and the falſe bouldnes of ſome bad ones in theſe dayes touching childzen that dye without baptiſme, foz God is not wozſe to vs vnder the Goſpell, then hee was to them vnder the Law, neither leſſe able to ſaue now without baptiſme, then in thoſe dayes he was without circumciſion, the ſeede of the faithfull. This grace was not then free and now bound, then moze and now leſſe, then ſtronger, and now weaker, farre be it from vs ſo to dreame. Dauids childe when it died before the eight day, he yet foz all that iudged not damned, neither cryed out foz it as he did foz Abſolon that was circumciſed, but ſayd that he ſhould go to it, refreſhed himſelfe, cheered his wife, and made his ſeruants to wonder at his comfoz. And when he ſayd he ſhould go
2. Sam. 12. 23. to it, we knowe he meant not that it was in Hell, oz any helliſh *Limbus*, and that thither himſelfe looked to go to it, but rather comfoztably he conceiued it was with the Lozd, becauſe the promiſe extended it ſelfe both to the godly and to their ſeede: if further we deſire to thinke of this matter, conſider we this and the
1. like reaſons. No elect can be damned, wee knowe it a principle whatſoeuer fooliſh men do prattle, but ſome vnbaptized are elect (a thing that no man will deny) therefoze ſome vnbaptiſed cannot be damned: which if it be true, then ſee you plainly that ſaluatiõ is not tyed to baptiſme, as ſome imagine. Againe, he that heareth
2. my word, ſayth Chriſt, and beleueth in him that ſent me, ſhal be ſaued, cannot be damned, Iohn. 5. 24. but this may one doo before he be baptiſed, therefoze before a man be baptiſed, he may ſtand in the ſtate of ſaluation, and out of all danger of damnation. The aſſumption is euident in the Eunuch, Act. 8. and others.
Note. Fortie yeares it was omitted in the wilderneſſe, and yet hard to
3. ſay that whoſoeuer ſo dyed was damned, ſince God in that omiſſion intended no crueltie, but mercie and pitie to his people. How
4. do not theſe men conſider that they put life and death, ſaluation and damnation in the hand of a moztall man, yea of any Miniſter, that if he be diſpoſed foz malice to the parents to hurt the childe, may be abſenting himſelfe, and ſeeking delayes in the weakeneſſe of the childe, ſo farre hurt it, as to damne it foz euer out of the kingdome of God, and company of all faithfull. O fearefull doctrine, fearefull to all good parents, iniurious to thouſands of pooze in-

ſants, and blaſphemous againſt the bottomleſſe mercy of a ſweet and tender father, who hath ſayd, I will be thy God and thy childes, not adding any condition of baptiſme, if it cannot be had as it ought. How much ſweeter is it that Luther obſerued, and long before him Bernard, *Epiſt.*77. in the words of our Sauiour. He that beleeueth and is baptiſed, ſhall be ſaued, and he that beleeueth not ſhall be damned. Marke ſayth Luther how in the affirmatiue he mencioneth baptiſme, but not in the negatiue. For he doth not ſay, he that is not baptiſed ſhall be damned, but he that beleueth not, he ſhall be damned. Are couenants made by Sacraments, or only ſealed by them? Did not the Primitiue Church examine thoſe of yeares in the faith before they baptiſed them. Why ſo I pray you, but that they might ſhewe it was the couenant, not the ſeale, their faith, and not the ſacrament, which chiefely was to be regarded, though the ſeale alſo in no caſe to be neglected, much leſſe contemned. How many in times paſt deferred their baptiſme for many yeares, as Conſtantine, Nectarius, Nazianzene, &c. not therein doing ſo well as they ought, but yet euidently ſhewing the faith of the Church then, that God without baptiſme is able to ſaue, and hath not tyed his grace to any ſigne. If he can ſaue men of yeares, why not infants? But I will go no further, only this will I ſay, that if ſaluation depended vpon the ſacrament, it were not only fit that women who are neereſt in time of weakeneſſe, ſhould baptiſe (who yet are forbidden by God and well ordred Churches) but alſo that all ſorts of perſons, and not only Miniſters, ſhould diſpenſe that holy myſterie, to the end that no poore creature might be caſt away for want of it. But bleſſed be God that hath neither thus inthralled his grace, nor taught his Church in his word, but quite contrary as we ſee in this place, both by telling Abraham his couenant reached to his ſeed, and by deferring the ſeale of the ſame, to wit, circumciſion to the eight day, which hee would neuer haue done, if the want of it ſimply had bin damnation. Concludo wee therefore with Auſten, *Inuiſibilis ſanctificatio ſine viſibili ſigno eſſe poteſt*, the inuiſible ſanctification may be without the viſible ſigne, with Ambroſe, who comfortably ſpeaketh of Valentinian dead without baptiſme, with Bernard, that not want, but contempt of

5. Mar.16.16.

6.

7.

8.

Lib.3.q. ver. & no-ui Teſt.

baptiſme

baptisme hurteth, and euen with Lumbard himselfe *Gratia Dei non est alligata sacramentis*, The grace of God is not tied to the sacrament, beside many others that I omit.

Verse. 12. Not sinne, but the imputation of it.

8 In your generations sayth the text: And why so? Surely to shew the vse of the sacrament to be, not to take sin away quite, that it be no more in the party circumcised, but only the imputatiō of it, that though the venom of it remaine so rooted in our nature, that but by death it cannot quite bee rooted out, yet layde to our charge it is not for Christ his sake. As therefore you see the corne cleane wynowed from his chaffe, yet hath in it nature to yeelde chaffe agayne to that which groweth of it when it is sowen: so doth this nature of ours to those that spring of vs yeelde corruption and originall sinne, though we our selues were circumcised or baptized and so purged thereby from it. Because that purgation is euer to be vnderstoode thus, *Non vt non sit in nobis peccatum, sed vt non imputetur*, Not that wee are cleared from the being of anye euill in vs, but from the imputation of it to vs. Therefore then in your generation, saith the text, shall this signe and sacrament of circumcision be continued, that is, from father to sonne, and then to his sonne againe, and so to euery male, forasmuch as sinne like chaffe being propagated from the father to the son, the chaffe of that is now sprung vp must be fanned away as well as his was of whome this blade sprung vp.

Note.

Verse. 14. Contempt of sacraments.

9 Marke in the foureteenth verse, the punishment of them that shoulde contemne this ordinaunce of God, and remember howe God neuer coulde abide the contempt of his sacramentes, and that hee taketh the wrong doone to the outwarde signe as if it were doone vnto the thing it selfe signifyed by it. Because (sayeth hee) such an one hath broken my couenaunt: when he had but neglected the signe of his couenaunt. This may leade vs both to the consideration of that Popish follie, and also to a true answere vnto it that concludeth out of the eleuenth chapter of the first Epistle of Paule to the Corinthians, that because the Apostle sayeth, They that eate and drinke vnworthely are guiltie of the bodie and blood of Christ, &c.

There-

Therefore needes it muſt be, that the wicked eate the body and drinke the bloud of Chriſt. which they coulde not doe except they were there really, for by faith they can not eate that are voyde of faith. Therefore there is a reall preſence by tranſubſtantiation. When all this in very deede proueth no more then euidently we ſee in this place, namely, that God attributeth the abuſe of the ſigne to the thing ſignified, ſaying, that becauſe the wicked come vnreuerently and vnpreparedly to thoſe holy ſignes, and receyue them vngodlilie wythout fayth, therefore they ſhall bee guiltie euen of the body and blood it ſelfe, that is, euen as guiltie by abuſing the ſigne, as if they had abuſed the thing ſignified it ſelfe: for the contempt of the one redoundeth vnto the other. Circumciſion was a ſigne of his couenaunt, and here hee ſayeth, hee that contemneth that being the ſigne, is guiltie, and ſhall bee guiltie of the breach of his conenaunt, which was the thing ſignified: ſo are bread and wine the ſignes of the Lordes bodie and blood, and therefore ſayeth the Apoſtle by the ſame manner of ſpeaking, hee that abuſeth them by eating and drinking vnworthily of them, hee ſhall bee guiltie euen of abuſe doone vnto the thing it ſelfe, the true body and blood of Chriſt. No more prooving hereby that the ſignes are chaunged and become really the thing it ſelfe, than here it is to bee prooued that circumciſion was really the conenaunt it ſelfe, becauſe it is ſayde, hee that omitteth the one, breaketh the other. Weake proppes therefore you ſee Poperie hath, if they bee with a godly indifferencie examined and conſidered, caſting away that moſt wicked wilfulneſſe and preiudice that hurteth ſo many, and will let them ſee nothing.

10 In the fifteenth verſe you ſee God chaungeth alſo the name of Sarai as well as hee had doone to Abraham, and ſayeth her name ſhall be no more Sarai, but Sarah, and hee will bleſſe her, &c. Where wee may note, howe it being a great honour to Abraham, ſo to haue his name chaunged by God, hee woulde haue his wife alſo partaker of the ſame with him, as teaching thereby that what befalleth the husband, eyther to weale or woe, reacheth it ſelfe alſo in ſome ſorte to the wife as a partaker

Why Sarai her name was alſo changed. *Verſe.* 15.

Women thinke of this.

with him in the same. No question but some part of this doctrine soundeth well to women, and they readely catch at it, but I doubt twise, whether all of it doo so or no. My meaning is, they most gladly heare that any honor of their husbands should reach vnto them, and exalt them also, but to partake with their husbands in affliction and crosses, in sorowes and cares, in reproches and ignominie causeless, in bitternesse and vnthankefulnesse of an vnkinde world, is it as sweet a doctrine to them? I doo but moue the question, let all women answere it in their hearts to themselues in stead of mee.

Verse 18. Fathers affection to children, and childrens to fathers.

11 In the 18. verse, but O that Ismael might liue in thy sight, sayth this great Patriarke. See and see the heart of a father to his childe. Though God heere promised more seede vnto him, and that he should be a Father euen of many Nations, and his progenie like the Starres of heauen for number, yet all that remoueth not his affection from that one that hee had alreadie, to wit, Ismael, but still his hart is to him, and O that he may liue also. So are Fathers, but God knoweth so are not euer children to them againe. The parent cryeth for life to the childe, and the childe for death to the parent. O that Ismael may liue sayth Abraham, that I may inioy my childe: but O that Abraham may dye will Ismaell say, that I might inherit his land and goods, and be a yong mayster or mistresse, and ruffle it out: yea, when will this ould Father and Mother of mine be gone, I thinke they will liue euer. Too true this is, and let it teach parents wisedome, to moderate affections, though they retayne nature, to doo what shall be necessary and fit for their children.

Note.

Verse 23. Great obedience.

12 Wee haue heard the commandement of God touching Circumcision, now in the 23. verse marke wee the obedience of Abraham to the same, how much soeuer flesh and bloud might startle and stagger at it, marueling why God should inioyne such a thing, and in such a part of the body, &c. Abraham I say casteth no stops, neither admitteth of any humane obiections, but obediently circumciseth both himselfe and his sonne, and all that were in his house, yea euen the same day did he it that God com-

manded

manded him, where we thinke it great readynesse, if after many and many biddings, admonitions and warnings, we be brought to doo some thing that God biddeth vs doo. Againe somewhat consider wee heere of the conditions of Abrahams familie, that so willingly suffred their mayster to circumcise them, without either resistance or imagination that their mayster was mad to seeke such a thing at their hands, as to vncouer all their shames, and to cut them there, as some others woulde haue thought. Surely it is a notable token of that instruction and discipline that was in Abrahams family, for had they not bin well trayned in the way of godlynesse, they woulde sooner haue mocked then obeyed their mayster.

A godly family.

Lastly, but alas why spared hee not his owne sonne, and his onely sonne in this hard action of cutting: surely because the commandement reached to all males, and therefore to him aswell as others. Learne then parents that in obedience to God you must be no more partiall to your owne children then to others, but as streitly require dutie of them, as of any others, yea rather rather though many do it lesse. But I say no more.

Duties to God binde all.

Chap. 18.

The generall heads of this Chapter are these.

The hospitalitie of Abraham from the 1. to the 9. verse.
A confirmation of the promise from the 9. to the 16.
Gods wrath against the Sodomites to the ende.

Particulars many, as first that he sayth the Lord appeared, and then by and by sayth vpon it three men, noting thereby vnto vs; that as wee heare him, so we must see him. But we heare him onely by his messengers, and so wee see him not in nature or essence, but in such testimonies of his presence as it pleaseth him to giue.

Verse. 1.
Verse. 2.
How wee see and heare God

Verse. 2. 2 In that he calleth them men, being indeed Angells and no men, we note that custome of the scripture that a name doth not euer constitute a nature. Circumcision is called the couenant as you heard before, the Lamb the Passeouer, the seede the word, the Dcuill is called Samuell, and many such.

How the Angells did eate. 3 For their eating, we know it was but by dispensation for the time, not for any necessitie of nature. And if you aske what became of the meate which they did eate, the Schoolemen will readely answere you that it did vanish in the chawing, as water doth in boyling. Wiser men aske no such questions, and therefore neede no such answere. In the extraordinary dealings of God what neede wee to sift his secrets, and to bee wise aboue sobrietie?

A hartie' houshol-der loued of God. 4 Touching his hospitalitie, you see heere how earnestly he inuiteth them, hee ran to meet them sayth the text, how reuerently hee vseth them beeing but strangers to him, hee bowed downe to them, and speaking to one of them in whome appeared to bee most maiestie, hee giueth him the title of Lord, hee accompteth it fauour to him if they will turne in to him, & take such as God hath sent, hee tearmeth himselfe their seruant, and in a word he prayeth them not to go from him in any case, all testimonies of a curteous and bountifull good housekepers nature, and true tokens of hartie welcome if they came. It is an ould saying, *frenum & vestes veniendi sunt tibi testes.* When a man catcheth a man by his horse bridle, or by his owne clothes, and will not part with his hould till hee haue his petition, they bee tokens of no words of course, but inward truth and louing welcome if a man come, where as, twentie fine phrases with when, and if, and will you, and such like be but court holywater as the prouerb is, a very harty householder therefore was Abraham, and that would the Lord haue noted in these words and gestures in this place to these strangers.

Verse. 5. True welcome wherein it consisteth. 5 In that he nameth a morsell of bread, and yet performed better, we see the antiquitie of this modestie, that of a mans owne things he should speake with least. So vse wee to inuite men to a

pittance,

pittance, or to ſome one particular morſell, when yet wee intend ſomewhat better. But whatſoeuer Abraham made ready, was all but moderate in compariſon of that vngodly exceſſe that ſome now vſe, rather to ſhewe their owne pryde, then to welcome the gueſt. True welcome neuer conſiſted in meates and drinks, and multitude of diſhes, but in that affection of an inwarde heart, which truly hath appeared in a cup of water, where better abilitie wanted, and which paſſeth all diſhes and meates vnder the ſunne.

6 In their anſwere doo as thou ſayeſt, we ſee firſt how they are content to conceyle a truth for a time, to wit, that they were Angells and not men. Secondly, how they admit of his kinde offer, without either prowd contempt, or ſterne frowardneſſe. *Verſe.5.*

7 Abraham made haſte ſayth the 6. verſe, another token of a good and through hart, and went to his wife to tell her that ſhee might do her part, to his wife againe I ſay Sarah, and let them marke it that acquaynt rather euery droy in the houſe, yea the kitchen mayd rather with any intertaynement to be giuen in their houſe, then their wiues: their wiues muſt be ſyphers to fill vp a place, and make the number thus or ſo, but haue any rule, diſpoſition or gouernment of ſuch things, as yet properly belong to their place and ſexe, or to be acquaynted with their huſbands purpoſes, ſtrangers, cheere, or any thing they may not. Well, good Abraham went heere to his wife when he was to haue gueſts to meate with him, and hath left behinde him an order of good rule in euery houſe in ſo doing, and chawked out ſuch henhuſwiues, or ſuch ſowze grubs as will not follow him in the like, euer I ſpeake of ſuch, as whoſe callings are not contrary to this order by height of eſtate in the common wealth. *Verſe.6.* Women ſhoulde haue rule in their owne houſes, and how.

8 But where found he Sara his wife? that alſo in this place may we marke, ſurely in her Tent: within doores I warrant you and not abroade, not in the Market place, not in the Tauerne, not in the Feelds, not in any place but where ſhe ſhould bee, and where good women for the moſt part are, in her owne Tent. You know what the Apoſtle writeth of ſome women, to wit, that they are idle, & being idle, they learne to go about frō houſe Women keepe in &c. 1.Tim.5.13

to house, yea they are not onely idle, but also pratlers and busybodies, speaking things which are not comely, &c. **Let all good women marke it, and take heed of it. Sara did not so, but was within in her tent, and there her husband seeketh and findeth her.**

Vers. 6. 7. 9 Sara must make ready the flowre, and he goeth to the foulds, *Mulieres muliebria curant, & viri mulieribus muliebria committant.* **Women regard womens matters, and men commit such things vnto them as I noted before, he doth what is fit for him, and not so fit for the woman, and good women vsurp no more vpon the mans office, then they would haue the man to doo vpon theirs. The text sayth hee hasted, Sarah hasteth, the boy hasteth, and all this teacheth truly the cheerefulnesse of their hearts in that they did, and how kindly and wisely they considered circumstances, that their strangers might be weary, and peraduenture wish some refreshing quickly, that they were trauelers, and to passe on their iourney, not to be staied ouer long, in curiositie to be fine, or prodigalitie to be pompouse. Altogether confirming the common prouerb,** *Optimum condimentum beneficii celeritas, & bis dat qui cito dat.* **The best sawce to a good turne is to do it quickly, and who giueth so giueth twise.**

Lastly, hee stood himselfe by them, noting his care to see all well, and to haue them tended, and warranting our like custome in some sort either to attend if so there bee neede in our owne houses, or to sit the lowest and last downe. Their eating was touched before, yet heere being mentioned so expressely that they did eate, your marginall note answereth, that as God gaue them bodyes for a time, so gaue he them the faculties of the same bodyes, as to walke, to eate and drinke, and such like, and thus much in the first part of this Chapter shall suffice to haue noted.

2

Verse. 9. **The second part of the Chapter I tould you was a renewing or a repetition of the promise touching a childe to be giuen to Abraham, and in this also some things to be noted, as that these**

Sarah thy wife. Some men thinke that in thoſe dayes women came not ſo vſually abroade to the tables as now they do amõgſt vs. Others marke how after awhile theis Angels are boulder and more familiar then at firſt, and ſo ſay they ought the Miniſters and meſſengers of God by little and little more and more to acquaint themſelues with them to whome they are ſent, and to be familiar. Miniſters.

2 In the he ſayth he will returne being but a ſtranger and not requeſted, we ſee the honeſt ſimplicitie and playne friendſhip that then was vſuall, farre from our nice curioſitie in theſe dayes, as alſo the bleſſing of hoſpitalitie, he that once receyueth an Angell and vſeth him well, ſhall haue him againe. *Verſe* 10.

3 Sara heard in the tent dore which was behinde him, a paterne of that curious nature that eſpecially ſwayeth in women, they muſt heare and know euery thing, or elſe they are not quiet many of them, and to that end, if in preſence they cannot be, often they are harkning behinde doores and walls, where they may heare and not be ſeene, as heere Sara was, a fault many times in a good woman otherwiſe, that her care itcheth too much. It is not true in all, but in too many, for ſome be ſad and diſcrete, both to gouerne what they know, and to be content with ignorance of that which they ſhoulde not knowe, the number of them I wiſh farre more, and the number of the other farre leſſe. *Verſe* 10. Women deſirous to heare and know euerye thing.

4 She laughed, and it noteth her incredulitie, wherein ſhe reſpected rather the order of nature, then beleeued the promiſe of God, yea a ſhrowd meaſure of vnbeliefe it noteth, for laughing is more then not beleeuing, and had ſhe not beleeued, it had bin her fault, but both to giue no credit and to laugh too, was a more fault. *Verſe* 12.

5 But ſhe laughed within her ſelfe ſayth the text, and it may agayne in her prayſe teach vs that modeſt men and women laugh ſometimes, but modeſtly, and as may become their places well, not as the foole of whom Ieſus Syrach ſpeaketh when hee ſayth, a foole lifteth vp his voyce with laughter, but a wiſe How wiſe men and fooles laugh. Cap. 18. 20

man doth scarse smile secretly. Not vnlike vnto which is that also in the 19. Chapter. A man may be knowne by his looke, and one that hath vnderstanding, may be perceyued by the marking of his countenance. A mans garment and his excessiue laughter and going declare what man he is.

Vers. 27. 28

6 After I am ould shall I lust? sayeth shee &c. Shewing therein that she considered what is fit for all persons to consider, namely, what is agreeable or not agreeable with their yeares, age, and time, for that becommeth yonger, which will not become elder, and contrarywise againe, a good thought then in euery age, since I am thus or thus, doth this or that become me? The like might be sayd of diuers estates and callings.

7 In calling him Lord, not I but the Apostle Peter noteth her reuerence and obedience to her husband in an humble womanhood: and hee willeth all wiues to learne of her what shall be their great prayse as it was hers if they do it. If the argument folow that because she called him Lord she obeyed him, and regarded him in his place, how should it also follow that whome so often we call Lord Lord, our true Lord and God, him we should obey regard and reuerence?

Verse. 14. Priuie mockers marke it.

8 The Lorde that knoweth all our secrets, knewe that shee laughed behinde the doze, and asketh why she did so, adding these words, Shall any thing be hard to the Lord? By which words we may remember that vsuall diuision of the things wherein our faith vseth to slip, that they are either matters touching Gods wil, Gods constancie, or Gods power, as also what godly aduise teacheth vs to oppose against them, namely these three, his goodnes, his truth, & his power: to a doubt of his will, the first, to a doubt of his stedfastnes in his promise, the second, and to all doubts of his power, his might and omnipotence, the third. Sarah respecting too much the course of nature, doubted of the last, and you see how the Angell answereth by his mighty omnipotencie, Shall any thing be hard to the Lord? No. Now because this place is abused by the Papists, iudge I pray you how this argument

foloweth. Hee is able to giue a childe, which hee in good will hath promiſed, therefore hee hath and doth in the Sacrament make bread his body really, which he neuer willed, meant, or promiſed? he will do it, *ergo* he can do it, is euer true, but he can do it, therefore he will do it, doth not euer follow. I ſpeake not what God cannot do, and yet no want of power in him, but a more perfit power, as it ſhould be a weakeneſſe in him, and not a power if hee could do them. But this I ſay if an argument from his power to his will do not follow, then much leſſe from want of both power and will to his deede doth any ſequeale lye. I call that power now, which in deede as I ſayd were no power but weakeneſſe if God could do, his word or his nature being to the contrary. But what do they cõſider that bring doctrines to the word, and would haue the word confirme them, not learning all doctrines from the word as they ſhould.

A poſſe ad eſſe.

3

The third part of the Chapter beginneth at the 16. verſe, where wee reade that Abraham went to bring them on the way, noted no doubt by the Lord, to tell how euery way Abraham vſed his gueſts with hys beſt kindneſſe. *Alacriter inuitare*, to inuite hartely, *liberaliter tractare*, to feaſt chearefully, *comiter dimittere*, and to ſend away friendly and kindly a ſtranger or gueſt, it is perfit hoſpitalitie, and very true and commendable curteſye. And this we ſee heere was in Abraham, who vnto the former added this, that at parting he brought them on the way. Surely this mention made of theſe things by the Lorde, is a very great teſtimony of his great good liking of them.

Verſe. 16. Perfit curteſye.

2 Shall I hide from Abraham that thing which I do? See the loue of the Lord God to his faithfull children & ſeruants, loue conceyleth nothing. The Lord loueth Abraham, and therefore he cannot hide from him what he is about to do. A friend will impart his minde to his friend, and whoſoeuer regard what God cõmandeth as Abraham did, God calleth them his friends, ſaying, yeare my friends, if ye do whatſoeuer I commaund you.

Verſe. 17.

Ihon. 15. 14.

3 We may marke in it how the iudgements of God are reuealed to the godly now and then, with their intents and meanings, when wicked men inioy no such blessing. Surely (sayth the Prophet) the Lord God will doo nothing, but he reueyleth his secret vnto his seruants the Prophets, not meaning euer in all things, but sometimes and in some things especially in his iudgements toward that people of the Israelites. So woulde God heere impart his purpose to Abraham his Prophet and seruant.

Amos 3.7.

Verse 18. The Lord will bee good because he hath been so. O sweete.

4 Seeing hee shall be a great Nation, &c. And who shall make him so great a Nation? surely the Lorde, who had nowe alreadye promised and determined it. Why then because the Lord hath been good, hee will bee good, and adde mercy to mercye: Indeed it is so, and what a comfort is this? Can any tongue expresse or hart conceyue thys goodnesse of the Lord: To drawe an argument from his first mercy to a second, and from a second to a third, and so euer on frō mercy to mercy. O sweetnesse and goodnesse. This knewe Dauid well, and therefore in euery Psalme almost he prayeth hym to be good to hym, because he hath been good to hym before. Thou hast set mee at libertie when I was in trouble, therefore still haue pittie vpon mee, and regard me, &c. In the Epistle to the Romanes the Apostle thus reasoneth also, concluding that since God had not spared his owne Sonne, but gaue him for vs to death, therefore it could not be but with him he should giue vs all things also. Man vseth to reason thus, I haue bin good, therefore he may not grate vpon me any more, and I haue done a very great good vnto him, therefore in all equitie & reason I am not further to be vrged. But our sweete and gracious God quite contrary, I haue been good, and therefore I will be still and euer good, and the greater benefites I haue shewed, the more sure it is I will not stand at the lesser, but from the more to the lesse with me shall be euer a sure sequele. And if I haue bestowed mine owne Sonne vpon man euen to death, how should it bee thought that with him I will not giue farre lesser things also. O sweet agayne I must needes saye, for what man or woman hath not thousands of mercyes

Psalm. 4.

Rom. 8. 32.

from

from the Lord, and therein euen ſo many comforts to his heart, that he will neuer forſake him, but I may bouldye and with a cheerefull heart, ſay, O Lord be mercifull vnto me, not becauſe I haue beene a good ſeruant to thee, but becauſe thou haſt beene a good God to me. If my obedience were to be the argument why thou ſhouldeſt ſhow me fauour, my heart were gone, for I knowe mine owne wickednesſe, and my ſinne is euer before mee. But ſince thy former goodneſſe in thy ſweete mercy, are arguments to thee of more goodneſſe to bee ſhowed by thee to the former, O Lorde I abound with ſuch arguments to mooue thy maieſtie bleſſed bee thy name for them, and I praye thee my God and my comfort ſo gratious and kinde, to adde mercy to mercy, fauour to fauour, and help to help in this neede of mine, that I owing thee now my ſelf, for ſo many mercies, I may for more owe thee more then my ſelfe, or my ſelfe, many and many times to loue thee, to feare thee, to ſerue thee, and praiſe thee, whilſt I haue a daye to liue. Thus may we chaw this comfort in our mindes, and taſt the ſweete of it.

5 Yet if wee haue any care of the Lords glorye, ſurelye the Lorde hath a quicke eye to ſee it, and euen for that alſo in mercye he will doo for vs and to vs, for behould what followeth here as a ſecond reaſon, why the Lord will reueyle his purpoſe to Abraham, and hide nothing from him. For I knowe him ſaith he, that he will commaund his ſonnes, &c. A good thing to moue vs to all obedience generallye, which the Lorde euer ſeeth, and to this particularly of teaching and inſtructing our families and companyes, which the Lorde heereby (to ſet an obſeruation of it) moſte greatly commendeth. Abraham did it, and God highly extolleth it, we cannot abide it, and ſhall he likewiſe praiſe vs? Abraham did it, ſo many hundred yeare a goe, and is it nowe but a new deuiſe, that is not needefull? Surely, conclude thus, and it is moſte true, he inſtructed his familie, that they might know as he knew: and religion, and the ſeruice of God, liue in them to the glorye of God, when hee was gone. And for this God will hide nothing from ſo carefull a ſeruant: wee will not do it, but are bothe ignorant our ſelues, and let others bee alſo, caring not what betom-

Inſtruction of our families how highly God liketh.

meth

meth of Gods glorye, either in our life or after our death, and therefore from so careleſſe wretches hee will hide all his ſecrets, all his counſels, yea all his comfortes, and the lighte of his countenance, for euer. Beware, beware then, whileſt we haue time to amend and reforme this fault.

Verſe 20. The horror of ſin.

6 When the Lorde ſayth The crye of Sodome, &c. hee would giue vs thereby to conſider well, the horror of ſinne. So great and ſo vglye, ſo fowle and greeuous, that it euen cryeth, and ſhriketh in the eares of the Lorde for vengeance. Caine thy brothers bloude cryeth to mee out of the earth, &c.

Shall we then nouriſhe and foſter that with ſuch pleaſure, that day nor night ceaſeth to ſolicite the Lorde againſt vs, yea to crye in his eare, that he would awake and plague vs? Surelye that man, that woulde crye ſtill againſt vs but to man, we would abhorre and hate, and that which cryeth lowder then all the men in the worlde can, and that to God himſelfe, and for greater puniſhment then any man can inflict, wee are ſo farre from hating, that wee hate him that perſwadeth vs to hate it.

Thys is ſtraung madneſſe, if wee would conſider it. The Drunkardes drunkenneſſe cryeth agaynſt him, and will not ſuffer the Lorde to reſt tyll hee puniſh it, and yet hee loueth it, ſo dooth the Swearer, Adulterer, and ſuche like, theyr ſinnes crye againſt them, &c.

Verſe 20. Godsgreat patience.

7 When the Lorde ſayth, Their ſinne is exceeding greeuous, wee maye rightlye note the woonderfull patience, and long ſuffering of the Lorde, who beareth, and beareth, ſpareth and ſuffereth, holdeth and ſtayeth, expecting amendemente, till manye times the ſinnes bee horrible and exceedinggreeuous, as nowe they were in Sodome. Nowe hath hee this ſlowneſſe towardes ſinners, that will not amende, and is he voyde of affection towardes broken heartes, that woulde

doe better, if they coulde, and daylye doe better as they can?

Note this and be of good comfort.

Farre be ſuch ſowre conceits from vs: and no leſſe farre to preſume to ſinne, becauſe hee is patient. For wee ſee heere, though hee ſtaye long, yet bee commeth at laſte: ſurelye and truelye, yea dreadfullye and terriblye, with ſtreames of Fire and Brimſtone from Heauen, vpon ſuche as preſumed to goe on in theyr wickednesſe: notwithſtanding anye admonition to the contrarye, tyll theyr ſinnes were exceedinge greeuous.

Verſe 21. Knowledge before puniſhment.

8 But the Lordes phraſe is, that Hee wyll goe ſee if all bee true or no. Not therein imploying any want of knowledge in himſelfe, howe all was, who can not bee deceyued or ignorante of anye thing, but by an humaine ſpeeche. After our manner giuing vs to note, howe euer in iuſtice, knowledge of a faulte, ſhoulde goe before punishmente of the ſame. And credulitie auoyded, to beleeue the woyſte, as a horryble vice. It blotted Putiphar, it blotted Dauid, and it blotteth and blacketh who ſo euer is ſpotted with it.

Ouermuch credulitie a blot. Read vpon Gen. 11. 5.

A true touched heart with regarde of God and his brethren.

9 When Abraham hearde the Lordes iudgementes agaynſt Sodome, What dooth hee? As wee doe in theſe dayes: Care not who ſinke, if wee ſwimme, paſſe not who perriſhe ſo wee bee ſafe. No no, ſuch ſinfull vnfeelingneſſe is farre from the heart of ſo good a man. And the Texte telleth vs, Hee ſtoode yet before the Lorde, and entreth into a zealous and carefull conſideration, bothe of the Lordes glorye, and Iuſtice, as alſo of the good of as manye faythfull as might bee founde in Sodome, and with all humilitye pleadeth for them bothe: his wordes you ſee, and marke them well. O this hearte, where is it nowe amongſt vs, eyther to tender what prophane tongues may ſpeake of our GOD, or to pytye, and praye, againſte the intended punyſhmentes of our Brethren? Alas, (as I ſayde) wee

care not for any mans woe, but our owne, and this true loue to God and man is decayed amongst vs. Wee will scarse praye for our neere neighbours, that liue dayly amongst vs. Much lesse do the estates of many righteous people in forren countreys affect vs. But learne we in the feare of God, from our father Abraham, heere to haue a better heart, whose true touche and hearty speeches in this place, shall witnesse against vs, if wee doe not.

Good men hope the best.

10 But why did Abraham dreame of anye righteous in so vile a place? Surely because hee was a good man, and hoped the best of all places. so teaching vs to leaue that iudging vaine, and condemning braine, that we loue too much. A good heart hopeth God hath his portion, and all be not bad.

Of what price Gods children are with him.

11 If fiftie, if fortie, if thirtie, if twentie, if ten righteous had beene found, a promise from the Lorde wee see heere, that he would spare the whole Cittie for their sakes, and shall wee not see in it the price of his Children with him, whatsoeuer the world thinketh of them, as also what good commeth many times to the very wicked, by them and for them? The world hateth and maliceth, mocketh and contemneth the godlye, making more accompt of one prophane Esau, then of twenty true hearted Iacobs: but the Lord, whose loue is life, and worthy regarde indeed, more esteemeth one Iacob, one true Israelite, one faithfull seruant of his, then heedeth ten thousand worldlinges of vncircumcised hearts and eares, yea ten of them shall stande before him, euen to turne him and alter him, as I may saye, from anger to mercye, when hee will not vouchsafe, but for their sakes, to respect ten thousand thousand, of such as the worlde hath honoured for magnificoes, and men and Women of great accompt. O euer then may my soule and yours, seeke and sue for the Lords loue, rather then the worlds liking, and say with the sweet singer of Israell:

The greater sort craue worldly goods,
and riches to imbrace:
But Lord grant vs thy countenance,
thy fauour and thy grace.

For thou thereby ſhalt make our hearts
more ioyfull and more glad
Then they that of their corne and wine
full great increaſe haue had.

And let theſe dogges and ſwine of Sodome beholde, whether good or euill commeth to a land, a Cittie, a houſe, by ſuch as feare God. For ten ſake they all ſhould haue found mercy, and haue eſcaped this fearefull plague of fire and Brimſtone from heauen, and are theſe then the hurtes of a place, the woes of a commonwealth, ſuch as muſt bee not onely weeded out, but digged and rooted out, or els wee ſhall not bee well? O price with God, and profit to men, of ſuch men and women whereſoeuer they are, more then wee thinke of, and let vs euer hereafter conſider it better.

12 In that he calleth them righteous, in hope ſome were ſo, who yet were not circumciſed, plainely it ſheweth, that in thoſe dayes this popiſh doctrine was not hatched, ꝑ ſaluation is tied to the ſacrament. If righteouſnes thē might conſiſt without circumciſiō, why may not children now be ſaued without baptiſme, which is in the place of circumciſion, ſo long as no contempt, but Gods ſpeedy viſitation by death is the cauſe. This is a new doctrine you ſee then, & not ours, which was imbraced & held of father Abraham ſo many hundred yeares agoe. And I warrant you this Angell which was Chriſt, controlleth not his ſpeech as vntrue, but letteth it paſſe as verye right. And as hee tyeth not righteouſneſſe and ſaluation to the ſacrament, ſo neither dooth he it to his owne life, but euen then hee knew it true, that Peter after long preached, that though God choſe him and his for his peculiar people, yet in all other nations alſo he might haue, if it pleaſed him ſome.

Saluation not tyed to the Sacrament.

Acts. 10.

13 When he aſketh whether the Iudge of all the worlde ſhould not do right, hee reaſoneth from the Lordes office, and teacheth vs, that with humble bouldneſſe we may do ſo in our earneſt deſires: as ſhall not the father pittie his childe, and helpe him, &c. Lord thou art my father then, for thy place ſake, pittie

me,

me, helpe me, saue me, and keepe me, I beseeche thee and praye thee, &c.

With what humilitie God is to be prayed vnto.

14 In his title of dust and ashes, so often applyed to himselfe, we see all of vs, both the humble conceit that this great Patriarch had of himselfe, as also the reuerent humilitie he spake to his God withall. Two speciall things for our vse in these dayes, wherein we are puffed vp, and swell with filthye pride and forgetfulnesse of our selues, as though wee were made of some farre more precious matter then dust and ashes, and wherein we speake to our God as vnreuerently and rashlye, as euer did anye prophane minde, for many of vs, without any such spirite of lowlinesse and dread, as heere was in Abraham, not considering what we are, and what God is, how vnworthy we are, to speake or breath before him. But we swap vs downe in our places most vnreuerently, and then we stare, and looke, and gape, and pawne, and huddle and tumble vp some vnliked prayers of the Lorde, not onely without any profit to vs, but to our great harme, for so vndutifully vsing the name of God. Well thinke hereafter of this example of Abraham better, and amend both these faults.

15 It is worthy marking againe, how Abraham iterateth his requests one after an other, from fiftie to ten, and yet the Lorde is not angrie, but heareth him patiently, and kindely maketh answer to euery one, he will not do it for so many sake. And is he changed from this kindnesse now, if I do the like vpon occasion. No no, our God is one for euer, not subiect to change, and therefore bouldly and comfortably doe as your neede constrayneth, hee will abide you, and answer you as shalbe fit.

O comfort

Lastlye marke it, and forget it neuer, Abraham maketh an end of intreating, before God of hearing him. O sweete, O deere, and gracious God, what ioye is this, can my soule wishe a greater mercy, then that I maye speake on, and he will heare, yea that I shall giue ouer first, and not hee, when once I sue vnto his Maiestie? Lord make vs profitable vsers of this mercie.

Chap.19.

The cheefe heads be three.

The care of God for the ſafetie of his faithfull, to the 24 verſe.
A fearefull example of his wrath againſt ſinne, to the 29.
The faull and fault of Lot, from thence to the end.



Articular things in this Chapter, obſerue wee may many, as in the former.

1 He calleth them Angels, who before were called men, and therein we may note the manner of the ſcriptures and word of God, how it vſeth by one place to lighten and expounde an other, expreſſing more plainely to auoide doubt, what before was more obſcure, & might cauſe doubt. Againe in ſo expreſſely ſaying they were Angels, that fooliſh conceipt is ouerthrowne, that they were theſe three, the three perſons in Trinitie, as alſo that moſt wicked blaſphemy of ſome heathniſh ſpirits, that Sodome was deſtroyed by Necromancie, to wit, by fire procured by that art: when the Lord as he vſeth, executed his wrath by his Angels.

Verſe.1. One place of ſcripture expoundeth an other.

2 When it is ſayd in the 4 verſe, from the yong to the ould, euen all the people from all quarters. You ſee the ſtate of that citie, how generall the euill was, and howe fearefully it had ſpred it ſelfe, through all the vaines & members of that place, that there was none good, but the ſpirit of God ſaith, all, all. A lamentable eſtate of any place whatſoeur, when iniquitie ſhall ouerflowe all, and would God we drew not toward ſuch fearefull meaſure now vnder the Goſpell, when it may bee obſerued to a maygame, a Beare bayting, a prophane ſtage playe vpon the Lordes daye, and many ſuch things, how wee compaſſe the place round about, as heere is ſayd theſe Sodomites did, from the yonge to the ould, euen all the people from all quarters. Merely the words

Verſe.4.

of

of the Holy ghost to iumpe vppon vs, and may very truly be sayd of vs, and the Lord preuent by mercy and fauour, in chaunging vs from such lewde likings, that such iudgement and wrath doe not iumpe also vpon vs, as it did vpon these men. Marke againe you may, when he sayth all were such, the nature of sinne how it spreadeth and infecteth, first one and then an other, till it haue gone ouer all. It is the deuils leauen, which stayeth not, till it haue leauened the whole lumpe, and therefore happie is the place where it beginneth not: for it spreadeth quickely and largelye and dangerouslie.

Verse. 5. Custome of sinne.

3 Their shameless speeche to haue the men brought out that they might knowe them, very notablye discouereth vnto vs, the impudencie that sinne affecteth in time, when it once getteth rule. Surely it taketh all modestie, and shame, and honestye awaye, and prooueth the saying to be most true: *Consuetudo peccandi tollit sensum peccati.* The custome of sinne taketh awaye all sense and feeling of sinne. At the beginning men shame to haue it knowne what they doo, though they feare not to doo it, and they will vse all cloakes and couers that possibly they can to hide their wickednesse. But at last they growe bould and impudent as these men did, euen to say, what care we. And why? Certainelie because this is the course of sinne in Gods iudgement, that it shall benum and harden the heart wherein it is suffered, and so seare vp the conscience and conceipt in time, that there shall bee no shame left, but such a thicke visard pulled ouer the face, that it can blush at nothing, eyther to saye it or doe it. Behould these brasen browed wretches heere, who after long vse of sinne (no doubt at first more secret, are now come to require these men openly, and to tell the cause, that they might know them, without all shame or sparke of shame, in and at so horrible abhomination. Maruell not then any more, that the adulterer blusheth not, the drunkard shameth not, nor the blaspheming swearer, hideth not his face. You see the reason, custome to doo euill in that kinde, hath vtterly bereaued him of feeling and shame, as it did these Sodomites. A heauy and fearefull case, for Gods plague is euen at the doore of such people, as you see it was heere for these Sodomites.

Shall Abimelech be chearefull that his hand is cleane, and assure his heart that God both seeth it and regardeth it, and shall not we that know more delight in innocency, and be bould in the comfort of a cleere conscience, especially when our suit God must be iudge? If Abimelech an heathen beleeued God would not smite a faultlesse man, will our deere Father smite his chosen children when they be guiltlesse? O euer then let it be our ioy to haue cleane bosoms, and our comfort strong vpon that agayne, God will regard it.

Comfort in innocency how great.

4 Euen a thousand tymes consider the manner of hys answere heere, how he doth not pleade any preheminence of a King, or any authoritie to deale with such as were in his countrey as hee listed, but onely pleadeth innocency, and a true meaning. And shall Pagans goe before vs in vnderstanding? Shall wee whiche knowe so much bee of opinion that the figge leaues and poore couers of our Gentry, of our Authoritie, of any thing in our selues, or our friendes, may make our sinnes now a dayes to bee no sinnes? Can wee dash the Lorde out of hys iustice with suche Cards and colours? O learne of Abimeleck another lesson, that sinne is sinne, as foule, as blacke, as vgly, as damnable in greate ones, yea, euen in Kings, as in other. And as hote or hoter shall the Lordes wrath bee agaynst vs, happely much more, for mightye ones shall bee punished mightely.

Verse. 5. No prerogatiue hath anie calling to sin.

"

5 Wee may also see in this King Abimelech the comfort of a cleere conscience. Hee doth not hyde hymselfe as Adam did, but bouldly reasoneth with the Lorde, and sayth: Did not hee saye, shee was my Sister? Haue I done any thing but with an vpright minde? Great therefore certaynely is the bouldnesse and peace of a guiltlesse minde when one is wrongfully accused.

Reade 1. Sam. 22. 15.

6 God knew the integritie of Abimelech, and doth heere acknowledge it, and will hee not doo the like by vs, if our innocency be as good? Surely wee may be certayne he will to our

Verse. 6.

great loue, and euen with his owne good liking. This example telleth vs so, and it is very comfortable if we marke it.

Verse. 5.

God keepeth from sinne a heathen, and will hee not vs if we seke it?

Reade 1. Sam. 25. verse 34.

7 Yea sayth God further to hym, I haue kept thee, least thou shouldest sinne against me. O heauenly goodnesse of our God thus to care for one that professed not his name. Can this God suffer vs, or will hee suffer vs to whome hee hath vouchsafed the bloud of his owne Sonne, to runne headlong into sinne, if wee had hearts to beg strength to the contrary, and to bee afrayde and loth to fall into so disliked a course of his Maiestie? Neuer, neuer. And therefore by this occasion let vs consider the same, as also whether the world, the flesh, the Deuill, and all sinne haleth vs, and with true heate with feruent spirits let vs craue hys defense, bee assured that hee whiche kepte thus Abimelech an heathen man from sinning agaynst Abraham and hys wife, hee will neuer cast our petition away, so good, so honest, so liked of hys Maiestie: but wyll make vs strong agaynst all frayltyes of our nature, yea able to refrayne and stande sounde, though sinne bee euen present as it were, and the opportunitie very great. If wee loue holynesse and puritie wee will aske, hauing such a comfort as thys to moue vs: and if wee loue to fall, wee shall be left, hee will not keepe vs, and woe bee to vs one day.

Ignorance excuseth not from sinne, but from lesse or more.

8 Least thou shouldest sinne sayth hee, and that agaynst mee. In the first remember, that if hee had wronged the woman, hee had not knowne it was any mans wife, but tooke her as shee sayde, that shee was his Sister, yet sinne sayth the Lord had it bin, and thou haddest sinned against me in doing it. A good caueat for those that thinke ignorance shall salue sores, &c. Surely they are farre wide. Ignorance may excuse a *tanto*, but neuer a *toto*. Ignorance may lessen faults, but not change their natures. Sinne shall be sinne though I doo it ignorantly. The latter teacheth vs, that all sinnes against the second Table, and our dutie towards our neighbours, redound to the breach of the first Table also, and are chalenged by the Lord as offences agaynst hys Maiestie. Against mee, against mee, sayeth the Lorde. By

Sinne against man is sinne against God.

name,

name, this sinne of adultery and whoredome, it reacheth to the Lord, and stayeth not at the womans husband, or the mans wife, and the Lord will be reuenged of it. Thinke of it yee adulterers and adulteresses, and knowe it betimes: though yee may deceyue man, and bleare hys eyes with a thousand deuises, of loue, of seruice, and profit by you, whilst in the mid way hee looseth by you what no golde can redeeme, yet neuer can you blinde the Lorde. The sinne is agaynst hym aswell as the man, and no gifts, no bribes, no cunning, can stoppe hym nor staye hym: as hee is GOD, hee wyll haue vengeance for hys parte, and thou must haue as sowre sawce to thy sweete meate, as his dreadfull iustice can giue thee. O note.

9 Then sayth the story, Abimelech restored the woman to her husband. A true testimonie, and in deede the onely testimonie of a touched heart, when knowledge reformeth what ignorance committed. Assoone as hee knewe, hee restored her. Contrarywise, when wee persist in that after knowledge, which want of knowledge let vs fall into, what touch is there, what token or testimonie of God his working spirit? Surely all is dead there, and the vaynes of spirituall life frosen vp: that man or womans ende shall be worse then their beginning, those later sinnes are more vgly then the former, and hell and damnation haue euen seazed and taken possession of such soules to eternall woe. Let knowledge reforme what ignorance offended in.

10 When God sayth Abraham shoulde praye for Abimelech: marke the high price that God maketh of the prayers of such good men if they may bee gayned and gotten. Secondly, that sinnes done in ignorance, and for want of knowledge, yet neede prayer. Thirdly, how by this meanes God deriueth both honor and safetie to Abraham, a most gracious prouidence and comfort to all that marke it. And lastly euen chiefely obserue and note it how acceptable to God that the partye offended and hurt shoulde praye for hym that dyd hym the wrong. O what an hard case is thys, and what one amongst *Verse. 7.*

vs may bee drawne vnto it: yet euen thus milde and sweete will the Lord haue vs if we please him.

Verse.7. Offence after knowledge.

11 Thou and thy whole house shall dye sayth the Lorde to this man, and yet hee knewe not that shee was an other mans wife. O Lord how assuredly then doo they ouerthrow themselues and theirs, that knowe, and yet offende euen in despite of knowledge, of conscience, of God, and grace, and what motions soeuer they haue to the contrary. Will you remember what Iob sayth: If my hart haue bin deceiued by a woman, or if I haue layde wayt at the dore of my neighbour, then let my wife grind vnto an other man, and let other men bow downe vpon her. And why, and why? marke what foloweth: for this is a wickednesse and iniquitie to be condemned sayth hee. Yea, this is a fyre that shall deuoure to destruction, and which shal roote out all my increase. O smarting wrath, how should it feare vs. Whoremongers and adulterers the Lord shal iudge sayth another place. The Lorde euen the Lorde, whose loue is life, and whose wrath is weeping and gnashing of teeth for euermore.

Iob 31.9

Verse 11. Verse 12.

Hebr.13.

For the sin of superiors inferiours also smart.

12 Marke agayne how the sinne of the head, redoundeth in punishment vppon the members: and bee sure that it is not onely so with Kings to theyr subiects, but also with Ministers to theyr flocks, Parents to theyr Children, Maisters to theyr seruants, and all degrees. Contrarywise, if the chiefe bee good, see how the blessing reacheth vnto the whole familie in some sort also. For to Zacheus it was sayde: This day is saluation come to this house, not to Zache alone, but to this house, &c.

Luc.19.9.

Verse.8. To deferre amendement.

13 Obserue it also how earely this King riseth in the morning, after hee was thus admonished to performe the Lordes will, and euen hartely consider with your selfe, that if a Pagan couldo not thus bee quiet to deferre amendment after hee was wakened and warned by God to reforme hys faulte: how is it possible that Gods spirit should bee in vs, and yet

no more touch, feeling, ſenſe, remorſe, nor amendment, then was in the dayes of our ignorance and deepeſt darkeneſſe: Truly it cannot be but this heathen King will accuſe vs in the great day if it be not better with vs.

14 It is ſayde agayne in the text if you marke it, that when hee was vp thus earely, hee called all hys ſeruants together and telleth them all: both to take away all ſuſpicion of hys fact with Abrahams wife, and ſo to cleere her credit which hee was to bee carefull of, and alſo to teache hys ſeruants by hys example euer whilſt they liued to beware. So carefull are good mindes not onely of themſelues, but of theyr charge. And how much the ſerious and earneſt warning of ſo great a perſonage may doo, I referre to your experience. Would God ſuch warnings and ſpeaches were more often made by ſuch. But becauſe you ſhould not doubt of it, the ſpirit of God hymſelfe hath teſtified ſo much in this place, and ſayth, they were all afrayde. See then the piercing power of a good exhortation or admonition made by a ſuperiour. Therefore agayne I ſay greatly to be wiſhed they would ſpeake more often.

A good thing to inferiors the admonition of ſuperiors.

The third part.

The 9. verſe. Theſe things thus done, the King called for Abraham, and talketh with hym: which teacheth vs, that a true touched heart indeede with the word of God is not prowde nor diſdaynfull, but admitteth of farre inferiors vpon occaſion to ſpeach. If this King had followed the cuſtomes of ſome in our dayes that be no Kings, nor Gods neyther, hee would haue ſent out a meſſage to Abraham by ſome page, boye or woman, and haue kept his ſtate, with great diſdayne that a ſtranger as Abraham was, ſhould come to ſpeach with his owne perſon. But it is enough, Religion is humble, and Atheiſme is prowde and ſtirly as the Deuill, for ſuch hart, ſuch ſhow.

Verſe. 9. Religion is humble, and Atheiſme prowde.

2 What haſt thou done Abraham ſayth hee, &c. A phraſe and manner of ſpeach if you marke it, that ſheweth a wakened

Verſe. 9.

spirit in Abimelech from that great securitie whereinto hys carnall affections had cast hym. And it is a speach that would wonderfully profit vs if wee woulde vse it to our selues now and then, demaunding of our selues what we haue done. The drunkard, if God gaue him an hart to say alas what haue I done, surely hee woulde amend, so the swearer, the slanderer, and such lyke.

Verse. 9. 3 What haue wee sinned sayth hee, wee, wee. A notable estate when a Gouernour ioyneth himselfe with his people in this to auoyde sinne, caring that neyther they nor hee doo any thing that may bee sinne and offend: and still carry your eye vpon it, how hee calleth sinne, sinne in himselfe aswell as any others, no way excusing or shifting or diminishing the matter with respects of yeares, of estate, of frayltie, or any such like, and yet hee an heathen, and wee Christians.

Verse. 9. 4 Vpon mee and my kingdome sayth hee, full well confessing agayne that a superiour sinneth not to the hurt of hymselfe alone.

Verse. 9. Ministring occasion of sinne. Note. 5 But how should Abraham bring a sinne vppon them? verely because hee sayde shee was his Sister, and so gaue occasion to the King to offend, to his owne harme and his kingdomes. Well then we learne that to giue one occasion to sinne, is to bring sinne vpon him, and therefore wee must make more conscience hereafter of ministring occasions, then happely heeretofore wee haue done.

Verse. 9. Adultery by ignorance a great sin. 6 Passe it not ouer how this heathen King caulleth taking an other mans wife thus but vpon ignorance not onely a sinne, but a great sinne, a strange sinne, and a thing that ought not to be done. You knowe our dayes, and the manners of the same, I say no more, your selues be iudges whether Heathens and Pagans shall not rise in iudgement against some that cannot saye they knewe not that shee was his wife, and yet no remorse. Doo these men thinke there is a God? a hell, any damnation, or sal-

uation?

uation: would God they did. It would wring ſome grace out of them, if not for loue, yet for feare.

7 In Abrahams anſwere, that hee thought the feare of God was not in that place, and therefore they woulde kill him for his wiues ſake. You ſee what holdeth out, and what letteth in all wickednes into a place, be it kingdome, or towne, or houſe. If the feare of God be there, the banke is ſtrong, the fluds of lewde life cannot ouerflow: but if it be not, no thing ſo horrible but it will enter: yea euen this in Abrahams iudgement, that a man ſhall be murdered for his owne wife. Happy then is the place where this feare is, and curſſed where it wanteth. *Verſe.* 11. The feare of God as a banke.

Laſtly, the Kings gifts and liberalitie to Abraham, his kinde offer of his land to dwell in, his good nip that he gaue to Sarah for her diſſembling, ſaying, hee was her brother, whome God had giuen her for her huſband, and to be a veyle to ſhield her, and couer her from all harmes, are good fruites of a hart moued with that which God had ſayd to him and for our inſtruction. Alſo that Abraham prayeth for him hartely and vnfaynedly, and is in perfit loue and charitie with him, though ſomewhat he had wronged him is worthy noting. And laſtly, how when ſinne is reformed, God altereth his puniſhments, and taketh them away, healeth all the houſe whome hee had cloſed vp from bearing of children, with ſuch other things, are matters of profit to vs if wee marke them. Bleſſed is that man and woman that heareth God warning them, obeyeth his warning willingly as this King did, abhorreth that which is euill with him, and with ſpeede and care reformeth things amiſſe, as he did, for ſuch will all godly Abrahams pray, and God by them will be intreated to take puniſhments away, and to put mercies in their place to his great prayſe and their great comfort euermore.

Chap. 21.

The generall heads of this Chapter are these three.

The birth of Isaack from the 1. to the 14.
The banishment of Agar from the 14. to the 22.
The couenant betwixt the King and Abraham.

Verse. 1. God euer performeth promise, but in his time not in ours.

THe first particular I note is this, the performance of that promise in his appoynted time that was made vnto Sarah before in the 18. Chapter verse 10. concerning a Sonne. It doth assure vs thus much, that the word hath not passed Gods lips euer, which proued not true, and shall proue true to the worlds end. Truth being essentiall to him, and he neuer changeling: onely this there is, a season and time appoynted, either reuealed or otherwise, which wee must expect. Tary that and all shall be well, for so did Sara heere, and the godly elsewhere euer, and had their desires.

Vers. 3. 4. Our names remember vs to bee new men.

2 Isaac is circumcised, and called Isaac at his circumcision, so haue we now our names at baptisme. That Sacrament then, as this now, are sacraments and signes of our new birth. Fitly therefore by the receipt of our names at such time should we euer when we heare them be remembred, that wee haue promised to God and his Church that we will be new men.

Verse. 6. Children shoulde cause ioy, and not distrust.

3 Sarah reioyseth at this gift of God in her ould age and her husbands age, reproching therein and reproouing playnely the couldnesse and dulnesse, the blindnesse and vnkindnesse of some, that hauing children giuen, not one, but many, not in age onely, but from youth to age almost euery yeare, reioyce not, but

murmure

murmure fearing and diſtruſting, and farre farre from this good womans hart. She euen danceth for ioye in her minde, and ſayth, who would haue thought, &c.

4 Sara giueth this her owne childe ſucke, her ſelfe, till it was to be weaned. An ancient and good example to be folowed of all women, that haue no true inabilitie indeed to denye it. For to this end hath God prouided nouriſhment for it in the mothers breſt, that it might be ſo. The earth alſo nouriſheth the plants and hearbes which ſhe bringeth foorth. The tree no leſſe with her ſap and ſuck, the bowes and branches that ſpring out of her. All other creatures do the like, be they neuer ſo fearce. The Tygar, the Wolfe, the Beare, and the Lion, yet gentle to their young ones, and giue them ſuck. Shall onely women more vnkindely then any, deny them nouriſhment? The mother is content, when ſhee cannot ſee it, nor handle it, but hath it in her bodye to nouriſh it, yea and to abide many a ſharpe nip and pinche for it, eating this, and forbearing that, as ſhall be beſt for her childe ſhe goeth with: and when it is borne, that they may ſee it, and handle it, behould it, and ioye in it, yea when it lyeth in theyr lappes and creyth, houldeth vp a paire of little handes and eyes, begging as it were, and intreating for Gods ſake, to be nurſed and nouriſhed by them, rather then any other, is it not a hard heart, that can caſt it awaye, and put it to a ſtranger whoſe affection can bee but froſen in compariſon at leaſt for a while? Laſtlye the dangers of this are not few, if they were well conſidered. For manye a diſeaſe and ill qualitie is drawne with the milke from a bad Nurſe, beſide that experience teacheth vs, that many plants will neuer proſper, except they haue of their owne earth about them. All theſe things then perſwade vs aſmuch as may bee, to folowe Sarah heere this good Woman, and to nurſe vp our little Iſaacs that God dooth giue our ſelues. Yet neceſſitie hath no lawe, I knowe it true, but let not wanton vnwillingneſſe, nor vnwilling wantonneſſe, bee neceſſitie. Iudge of this thing in a godlye feeling according to your place, and other true circumſtances, and I leaue it to you, I preſcribe to none, neither ſaye anye more.

Verſe 7. That mothers ſhould nurſe their owne children.

5 When

Verse 8. Customes ought not peeuishly to be carped at.

5 When the wayning time came, Abraham made a feast, yea a great feast, saith the texte, and it teacheth vs the libertie of Gods children, according to places and times wherein they liue, touching such matters and customes as this is. We our selues haue our fashions and vses at birth, at Baptisme, at the mothers going to church to giue thankes, in hir lying in, &c. What may well bee done, and suffred and liked, let it not be peeuishly, waywardly, spitefully, and vniustly traduced: For this very feast and fashion of Abraham might be censured, if to finde faulte were to speake true, if malice were zeale, and a frowarde nature were a good minde by and by. Surely as the Apostle saide, To the cleane all things are cleane, so saye I to meeke and modest mindes, all customes that may any waye be charitably interpreted are acceptable, & as he sayth againe, but vnto them that are defiled & vnbeleeuing, nothing is pure, but euen their minds & consciences are defiled, so say I vnto those that are waspish, and wayward, spitefull and froward, euery thing that they fansie not, is vncleane and vnlawfull, eyther Heathnish or Iewish, or popish, or somewaye intollerable, and their fansie is *regula rerum* the rule of right, vnto which all mens doings must be framed, if ther be peace. But there is a rule, that all godly mindes preferre before all such rules, to wit, euen the rule of the blessed Apostle, If any man lust to be contentious, we haue no such custome, neither the Churches of God.

Tit. 1. 15.

1. Cor. 11. 16.

Verse 9. Mocking and mockers bee odious.

6 Ismael mocked Isaac and Sarah spyed it. The sonne of the flesh, the sonne of the promise. See in a figure the condition and order of the world. The vngodly are mockers, gibers, flowters and flirers, at such as the Lorde hath looked vpon in more mercy, then he hath vpon them, and it is no new thing. Patience must passe it ouer, and God will paye it home as he did this. This mocking they take to be but a small fault, if any at all, but the Apostle saith it is bitter and cruell persecution. Perule the place, Galat. 4. 29.

Verse. 8. Dislyke soone spyeth a fault.

7 That Sarah spied it, and not Abraham, the reason might eyther bee in her more vsuall beeing which the children then A-

braham

braham was, or in her affection, which was not ſo good to Iſmaell, as Abrahams was: hee being Father, and not ſhee mother. Nowe wee knowe it well, that miſlike quickiye ſpyeth a faulte, when affection to the partye is ſomewhat darker eyed.

8 She craueth of Abraham, that both mother and Childe may for this cauſe be caſt out, and though it greeued Abraham in reſpect of his Sonne, yet God in the end ioyned with Sarah, and admoniſhed Abraham that it ſhould be ſo. It noteth vnto vs how mocking and ſcoffing flyting and gyring, pride and vanitie, and the contempt of Gods promiſes, neuer ſcapeth Gods iudgement, but is both obſerued and puniſhed ſome waye or other, firſt or laſt. Naye marke it more, which in deed is more, the Childes fault is the mothers ſmarte alſo, and ſhe likewiſe muſt be caſt out by Gods owne ſentence. For happilye ſhe ſawe and heard theſe mockes, and rebuked them not, but cockered and dandled ſuch wicked beginnings in hir young impe: but very ſure I am in our dayes many fooliſh mothers doe it, and are ſo vainelye pleaſed with theyr children, that euen their faults pleaſe them alſo. But let them marke this example, and prouoke not God. He is as able, and let them feare it, to caſt both them and their children out of his houſe for euer, as heere Abraham was, theſe two out of his.

Verſe. 10. Mocking puniſhed.

Childs fault mothers wo alſo.

9 The Texte ſayth, This thing was greeuous vnto Abraham. And wee ſee in it, what greefes faull out now and then betwixt the beſt couples. The one deſireth and earneſtlye ſeeketh, what greeueth the other to the verye heart. But what then, Matrimonie ceaſeth not to bee the holye ordinance of God, though theſe troubles in the fleſh, as the Apoſtle calleth them intercurre.

Verſe. 11. Griefe betwixt the beſt cupples.

1. Cor. 7.

The ſecond part.

1 When God cõmandeth Abraham that he ſhould do ſo, then marke how ſtreight Abraham leaueth, and forſaketh all priuate

Ve. 12. &c A notable glaſſe for parents.

affection

affection to childe or mother, and obeyeth Gods commaundement. So somust it bee with vs, if Abraham his spirit be in vs. And what an example should this bee to all Parents to gouerne theyr mindes by. Abraham was godlye, Ismael his owne flesh, and childe, yet he executeth the Lords will vpon his owne childe, to his smart, and vpon the mother also, preferring Gods will before them both, and forsaking them, rather then Gods commandement. What shall or can our doting affections answer to this example? Murders, adulteries, blasphemies, and swearings, are suffered by vs, with many mo, and no correction done. No it is to be feared, manye of vs had rather shake of all Gods commandements, then once make our children smart a daye. But be wise, be wise, and regarde such good examples as this, when wee meete with them.

Verse 14. As notable an example for seruants well placed.

2 It is sayd, that Agar wandred in the wildernesse of Bersheba. A liuely example of Gods iustice vpon seruantes, that being in good place cannot be thankefull to God, and dutifull to their maisters, but will so behaue themselues, that they loose that place. Such wander many times vp and downe, to theyr great greefe and shame, and want both in back and belly those comforts which they had very easily and largely, if they could haue considered it. Nay, which is more, theyr wandring and wante, many times brings heauie and dolefull ends, to their ignominie in this worlde, howsoeuer they escape in the worlde to come. Wherefore let all such as are well, and liue well, be they seruants or other, remember this example of Agar, thrust out from so good a place, and now desolately, and heauily, wandring with her poore childe vp and downe the wildernesse.

Verse. 15. Affliction foloweth affliction when God will, and euer greater and greater, & the last, worst.

3 And when the water of the bottle was spent, saith this storie, she cast the childe vnder a tree, and went and sat ouer against him a farre of, about a bowe shoote, least shee should see the death of him. First obserue, how affliction foloweth affliction, and one greefe in the necke of an other, when once God begimneth to exercise vs. Shee lost her place, shee wandreth in the wildernesse with her childe, comfortlesse and desolate, the water

of the bottle is ſpent, and no more to be had, when the child cryeth for drinke, and is readye to dye for it: and laſtly, ſhee giueth her child vp to death, as ſhe thought, getting her farre of, as vnable to heare the crye of it. The leaſt of all which, was a bitter pange to her that taſted it. Let it ſchoole vs, if the Lord ſo deale with vs, we are not priuiledged, we haue no immunitie. If the croſſe come to vs, as a thing iudged fit for vs of our God, wee may not ſet him a ſtint, and ſay thus much will I beare, and no more: but leaue him to his owne good pleaſure, expecting, and induring euen one vpon an other, as thicke, as euer it ſhall pleaſe him to ſend them. Taking hould of his promiſe by a liuely faith, that he will neuer laye more vpon vs, then hee will make vs able to beare, but will giue the iſſue with the temptation, that wee may indure it. And praying to his Maieſtie vpon that promiſe, that for his mercy ſake he would ſo doe. Naye, marke more heere in this wofull Woman, that her laſt croſſe is the greateſt of all, namely the caſting of her Child downe vnder the tree, that it might dye for wante of drinke, and going from it to be out of the crye. O fathers and mothers, but mothers eſpecially, that know what loue of children meanes, conſider of it. What heart had this wofull woman thinke yee, when ſhee layd downe her childe out of her armes, naye when ſhe caſt it downe, as the Texte ſayth, like a woman all torne in peeces, and diſtracted almoſt with the woe and wound of a payned heart? Howe did ſhee looke vpon it, howe did ſhee take her leaue from it, when the Childe cryed, lyfted vp his watrie eyes vppon hir, ſtretched out handes and armes to goe with her, and not to bee left there without her? What wringing gripes, what twitching payne, when ſhee turned her backe vpon it to goe awaye? What depth of woe came her teares from, when ſhee ſet out the crye and wepte ſo deerely? O beauye mother, if there were euery any in this worlde. O pitifull parting betwixte a mother and her Childe. O ſorrowe vpon ſorrowe, and the laſt the greateſt by a thouſand degrees. Whoſe ſtonie heart bewayleth not, as wee heare it, this ruthfull caſe, of a poore Mother and her Childe?

1. Cor. 10.

O doleſull ſight.

Learne wee then carefully, as I ſayde before, both howe croſſe followeth croſſe, and how ſtill greater and greater, and the laſt the

worst of all, if it please God so, and let vs harden our selues for it, in his holy feare, and not be ouer tender. Secondlye obserue wee againe the diuers passions of loue heerein, either of parents to children, or freend to freend. Some cannot be drawne from them eyther daye or night, when they are like to dye, and it is a great loue, and a good. But heere it is otherwise, for the mothers heart cannot abide to see the childe dye, and this also because shee loued it. So are manye where they loue intirely. Thus differ our diuers natures euen in one thing, and wee haue our diuers reasons vpon diuers circumstances. Blessed is the partie, whose affections draweth neerest the Lords alowance, and an holy patience. Lastly consider it, & that not a little how in this bitter agonie, & most heauie plight, yet shee neither openeth her mouth against the Lorde, nor against the meanes of her woe Abraham & Sarah, no not against Sarah, that was the first and cheefe cause indeed, to stirre vp Abraham to put her away. No cursing, no banning, no raging nor railing, is heard out of her. A very great commendation of her, and a very great want in our dayes, in some, that thinke themselues no common Christians, for that thing almost hapneth not crosse to theyr mindes, but the verye ayre almost is infected with theyr bannings, bee it neuer so small, and of no accompt. Theyr soule is acquainted with bitternesse altogether, and theyr tongues cannot but take like course. What would these doe, if they were as greatlye greeued as Agar was. Naye whether would they haue sent Sarah, especiallye if they had beene in her case.

Diuers effects of loue in friends.

Agar rayleth not as some do.

Surelye, surelye, neyther Abraham, nor Sarah, nor God I feare me, should haue escaped curses manye and great, but for Sarah, she should haue beene cursed to the deepe pit of Hell ten thousand times and further, if further were any further torment to be had for her. But learne O vnrie and furious Spirites, euen by Agar heere, another lesson, followe it and vse it with carefull hearts, if you meane not to liue for your selues in hell, what you wishe to others.

Verse 17. When greefe is at full then

4 But what nowe of Agar and her childe, in this depthe of distresse and danger? O mercye and comfort, marke it if wee bee a-

liue,

liue. When the greefe is at the top, and the eaſe at the worſte, when the worlde and all worldlye meanes are giuen ouer, then God is neereſt, preſent, and at hande, and ſendeth his Angel to ſuccoure this comfortleſſe Woman and her Childe, to his eternall prayſe and her greater ioye then euer tongue can tell. The Lorde heard the voyce of the Childe, ſaith the 17 verſe, and the Angell cryed from Heauen to her. Who will diſpayre of God and his helpe whilſt life is in him, that heareth, and ſeeth, and marketh this? Shall it euer fall out, that the ſeede of Iacob ſhall wante releeſe, when Iſmaell the mocker is not neglected? Cannot God forget his promiſe, and let Iſmaell dye, and can hee forget all his promiſes in Chriſt Jeſus ſealed, and deliuered in the bloud of his Teſtament? yea and amen in him, immutable and inchangeable for euer, and caſt awaye the care of vs? O farre bee it from our ſoules to thinke it, and our heartes to feare it. This is our warrante with many moe, when our caſe is worſte, hee ſeeth and pitieth, heareth and helpeth, and will neuer forſake vs.

God is at hand. O ſweete comfort.

2. Cor. 1.

5 See it againe, howe warelye the Texte ſpeaketh, ſaying, God heard, and the Angell ſpake. It dooth not ſaye the Angell hearde the voyce of the Childe, and ſo cryed. Leaſt wee ſhould haue left the Creator, and fled to the creatures in our diſtreſſes. Call vpon mee in the daye of trouble, ſayth the Pſalmiſt, and I will heere thee, I, I, and neyther Angels nor Saintes. They ſhall helpe as GOD appoynteth them, I meane the Angels, but God heareth and pytieth, and directeth all.

Verſe. 17.

Pſal. 50.

6 When it is ſayd, The Lorde opened her eyes, and ſhee ſawe a Well of water to giue the Childe drinke of. It teacheth vs all, that except God open our eyes, wee can neyther ſee nor vſe the meanes which are yet before vs. The Childe grewe and dwelte in the wilderneſſe, ſorrowe was turned into comforte by the Lordes mercye, and touching outward things, God cauſed him to proſper. His mother tooke him a wife alſo, in his time, to

Verſe 19.

note the authoritie of parents, and obedience of children in that matter, and those dayes.

The third part.

Verse. 22. True piety purchaseth true reuerence.

COncerning the couenant betwixt Abimelech and Abraham, which is the third generall head in this Chapter, you see the occasion of it in the 22. verse. Namely because they saw God to be with Abraham in all that he did. See we by it, how the godly are feared, euen of men farre greater then themselues, for their holy walking before the Lord, and his gratious countenance to them againe. So we read of Herod, that he feared Iohn, and reuerenced him, because he was a iust man and holy, not for any worldly pompe or outward strength that he was able to make, to hurt him by, for his coate was heary, his girdle of a skin: and yet stracke the vertue of his life, & maiestie of his calling through the golden Robes of Herod to his very hart, and made him afraid of him. Great is the power then of true vertue, and would God we would marke it, as also the dignitie of the calling of the ministerie, if it be maintained.

Mark. 6. 20.

2 The kings request being honest, note also how easily Abraham yeeldeth his consent vnto it. Euer a vertue in good men to be gentle and courteous, and easie to bee intreated, for lawfull things. The contrary, a fowle vice, whersoeuer it is worthie and frowardnesse euen in euery thing.

Cost is not euer well spared.

Lastly that Abraham giueth sheepe and beeues, &c. learne we not onely, howe lawfull, but howe wise a thing it is, and commendable, both to get and maintaine peace with our cost sometimes, and that it is not euer by and by well spared, that pinchingly and peltingly is spared. But it is euen verified in that manye and many a time, penny wise and pound foolish. Thus this chapter endeth, and we may end also with Dauids remembrance concerning wisedom, that the feare of God is the beginning of it, a good vnderstanding haue all they that doe thereafter, and the praise of it endureth for euer.

Psa. 111. 10

Chap. 22.

Generall heads in this chapter, these cheefely.

{ The commaundement of God to haue Isaac sacrificed.
The obedience of Abraham.
The deliuerance yet that God gaue at the pinche.

1 IF particulars this first, that it is sayde after these things, God did prooue Abraham, &c. That is, after so many tryals now already passed and spoken of, yet God tryed him againe, and harder then euer before, namely in the sacrificing of his owne and onely sonne. What should wee learne by it, but this, that there is no time limited, no age freed, no person exempted, no not Abraham in his oulde age, but whilst life lasteth, so long shall Gods exercises be incident vnto vs. And euen still the later the greater peraduenture, if so God thinke it good, yet all for the best, for eyther they make our faith and vertue appeare, and so God is glorified for his graces giuen vnto vs, and others are helped by our example, or els our infirmitie showeth it selfe to the greater humbling of vs, and driuing vs to prayer, for greater strength. Remember also the great honour that Abimilech the King had shewed him presently before, and nowe marke what followeth the death of his Sonne, for any thing hee knoweth. Thus is the lyfe of Gods Children, a mixture of sweete and sowre, and a continuall interchange of sorrowe and comforte, comforte and sorrowe.

Verse 1. No age freed from Gods tryals.

2 Let vs obserue the degrees or amplification of this crosse of Abraham, by some circumstances that are layde downe,

The circumstaces that amplifie this tryall.

as first, that Abraham must take him and sacrifice him his owne selfe, and with his owne handes, a great matter, and far more then if he had giuen him ouer to an other. Secondly of the person to be taken, who was he, thy sonne sayth the Text, and not thy seruant. Thirdly thy Sonne, and not thy wiues Sonne alone, as some sonnes be. Fourthly, *vnicum* thy onely Sonne Isaac. Fiftlye, whome thou louest, all circumstances of great moment, and greatly to be noted of vs, that wee may knowe in what sorte God, God will be bould with vs his creatures, and worken ansship, when it pleaseth him. Wee must not thinke it strange, to be exercised euen in those things that are deere vnto vs. But whatsoeuer they are, stil to remember, that he which loueth any thing more then God, is not worthie of him. Sixtlye that hee must goe with him three dayes iourney ere he offred him. For the olde saying is *acerbissima mora quæ trahit pœnam, & misericordiæ genus est citò occidere mortì destinatum.* Bitter is the delay, when punishment must followe, and it is a kinde of mercy to kill quicklye, who appointed once is to bee killed. Certainely, the griping thoughts and twitching passions, that Abraham felt in his minde during these three dayes, made this tryall of his farre greater, then it had beene, if presentlye hee should haue smit that blowe. Lastlye, that hee must offer him for a burnte offring: O depth of tryall, able to haue swallowed vs vp, a thousand of vs: bothe to laye his handes vpon his deere Sonne, and then to burne him to ashes, when hee had doone, his owne selfe making and tending the fire, till all was doone, and putting peece after peece into the flame, when any was without, and with his owne eyes to see all this, and to looke vpon it. Heere is a tryall, to tell vs what God may doe, if it please him. This hee did to one farre better then anye of vs, and yet wee must bee nice, and tender, and dayntie, and if GOD touche vs but with the ache of a finger, or a toe, wee straight thinke hee dealeth hardelye with vs, and hee hath forgotten his loue. But O learne, learne, and see this.

Luc. 14. 26.

The

The second part.

THen Abraham rose vp, sayth the Text, &c. Heere wee see the most woonderfull obedyence that euer wee read of, ioyned, or rather flowing from a notable faith, and both of them held vp with the ordinarye proppes, no doubte of Gods truthe and omnipotencie. The nature of which, is eyther to vphoulde other. For his truthe vphouldeth his omnipotencie, and hys omnipotencie his truth. And this his obedience is set out euen from the beginning, to the lifting vp of the very knife. *Verse. 3.* A rare obedience.

2 Wee maye heere obserue, what maketh the commaundements of God seeme so hard vnto men. Surely not so much the nature of the commaundements, as theyr nature to whome they are giuen, which being crooked and corrupt, marueilously fighteth and rebelleth against the same stronglye. For saye to an angrye, furious, and hote bludded man, thou must forgiue, and loue thy neighbour, blesse him, when hee curseth thee, doo good to him, when hee dooth hurte to thee, &c. But hee cryeth, it is impossible, howe can a man obey such a lawe? But saye to an Abraham, that is, to one that is borne againe, and regenerated by the Spirite of God, in such sorte as Abraham was, who hath now God reigning in him, in steede of oulde corruption, offer thy onelye Sonne, beeloued and deere to thee, euen with thyne owne handes, and burne him when thou hast doone, for a burnte offering, and you see heere, hee will doe it without grudging, or gaynesaying. So sure is it, that if the Lorde haue altered our nature, His yoake is easie, and his burthen is light. How the commandements of God seeme so harde, or to whome. Math. 11.

Well therefore, maye wee saye it is with vs sinfull men, as it is with sicke folkes, who woonder at the stomackes, mythe, and cheere, of the whole, and thinke it a verye harde matter to doe so. But where is the hardnesse? Is it in the thing, or in the weakenesse of the sycke?

So I saye is it, when wee thinke anye parte of Gods lawe

so harde and harde, as manye doe.

3 In that it is mentioned, hee rose early, to accomplish this busines, therein hath the Holyghost made manifest, not onely his great obedience, but his woonderfull alacritie and forwardnesse in the same, a strange example in so harde a matter. But what can not Gods spirite effect, if it bee powrefull in Man or woman.

Freends earthly affections must bee warely preuented

4 He maketh not his Wife priuie for anye thing wee can see in the Text, and as we may coniecture, for feare she should hinder him by any womanly weakenesse or motherlye teares, from his bounden and purposed obedience. Which if it were so, fitly dooth it admonish vs to doe the like, when we iustly can thinke, that our freends affections will anye waye tempt vs or totter vs agaynst the Lords commaundements.

Verse 6. A figure of Christ.

5 Abraham tooke the wood of the burnte offring, and layde it vpon Isaac his sonne, to goe towardes the place of death that God had appoynted. Behould a liuely figure of Jesus Christ, bearing his owne crosse towards the place of execution, euen as yong Isaac dooth heere the wood to burne himselfe withall, though as yet he knewe not so much, and in the end God preuented it.

Verse. 7. How to answer in things yet hidden.

6 Behoulde the fire, and the wood, saith Isaac to his father, but where is the Lambe for the burnt offring. O pricke and wounde to the Fathers heart no doubte, when the Childe thus spake. But hee was resolued, God, not naturall affections must now bee obeyed. Therefore hee taketh courage to him in a godly determination, and conceyling all still from the Childe, answereth him, My sonne God will prouide him a Lambe for a burnt offring, and so wente on with the Childe still. In which answer of his beeing of Gods prouidence, in a case hidden and secret, as yet, wee are notablye taught in all distresses, what to hope, and what to saye: Surelye euen as Abraham did to hys Childe in this place, *Dominus parabit*, The Lorde

shall

ſhall prouide. If the wife ſaye with Tobias wife, what ſhall we doe, we are poore, where ſhall wee haue breade for our Children, where this, and where that. O be content, The Lorde ſhall prouide, is a good anſwer, a fit anſwer, and the anſwer of father Abraham in this place to his ſonne. Lord giue vs faith, and thou neuer prouideſt more notably a Lambe to ſaue young Iſaac heere, then thou wilt alſo prouide neceſſaryes for vs to ſaue our liues, till the time appoynted of thee.

7 But now the matter can be no longer hidden: for they are come to the place, and the deed muſt be doone, Abraham therefore buildeth an Altar there, and couched the wood, and bound Iſaac his Sonne, and layde him vpon the Altar vpon the wood. Though the Texte ſpeake nothing of any ſpeeche of Abraham to his ſonne, yet like it is, that ere hee bound him, hee ſhewed him Gods commaundement, whereunto his ſonne readilye ſubmitted himſelfe. Ioſephus taketh vpon him to tell vs more, and ſuppoſing ſo ſtrange a thing could neuer bee done without ſome dialogue betwixt the Father and the Sonne, hee ſayth it was in this ſort. *Verſe 9.*

What Abraham ſaid when he bound Iſaac.

Ioſeph. Antiq. lib. 1 cap. 13.

First the Father ſpake to his Childe and ſayde: O my ſonne, deare and beloued, with great care and diligence haue I hetherto brought thee vp, whome with a thouſand deſires I wiſhed before I had thee. Thinking nothing more happye a comfort for mee, then if I might liue to ſee thee a man, and leaue thee in my place, the poſſeſſor of all that I haue when I goe. But behould, it ſeemeth good to him nowe, that gaue thee to mee, to take thee from me againe, and that I ſhould looſe thee. Which ſince it is ſo: O my gratious Childe, indure this ſacrifice: for I yeelde to God for my owne parte, who ſeeketh this ſeruice of vs, for his continuall fauoure towardes vs, bothe in peace and warre. Thou art borne by nature to dye a death at ſometime, and now thy death muſt not be common, but of thyne owne Father, to the Father of all fleſhe thou muſt bee offred in Sacrifice. As it ſeemeth, his mercie deeming thee vnworthy to dye, eyther by ſickneſſe, or warre, or anye other calamitie. But taking thy ſoule from thee in the middeſt of prayers and holye ſeruice to his Maieſtie, hee will place thee

with himselfe: where as one mindefull of the ende wherefore I haue brought thee vp, thou shalt vnderpropp mine age, and bee my comfort, not of thy selfe and by thy selfe, but thou shalt leaue vnto me God my defence and comforte in thy place. Then answered Isaac the worthie Childe of so good a Father, and sayde vnto him.

O my Father, I am content vnworthy euer to haue been borne, if striuing against the will both of God and thee my Father, I should not willinglye indure that determined by you both, which if none but thy selfe would haue my deere father, I would not denye thee.

Thus (sayth Iosephus) spake they each to others, and then all things being readye, vp went the knife to giue the blowe, had not God of his infinite goodnesse stayed the hande. But O mercie memorable for euer and euer in the Lorde, who will not the parting of such a father and such a childe as yet, but staying the matter, altereth the greefe into all ioye, and deliuering the father his childe againe, sendeth them both home together with as cheerefull hearts as euer had anye cupple, no question in this worlde after anye danger. What two examples bee these for vs to marke? The father showing vs what it is to bee vsed to the yoake from a mans youth as hee was, surelye it maketh harde thinges easie, and euen the verye greatest things to bee better performed then euer they woulde, if such exercises often had not beene. The Sonne teaching vs what grace is effected by such gratious education as no doubte this Childe had. And bothe of them laying before our eyes, such a patterne of obedyence to Almightie God, euen to the losse of lyfe, as neuer wee should forget, but beseeche God with daylye prayers, that wee may come as neere vnto, as anye case of ours towardes his Maiestie, shall require euer.

Lamentat. 3.27.

The third part.

Verse. 12. IN that God forbiddeth nowe at this pinche, this sacrifice of Isaac to be made by his Father. Wee may well consider howe

carefull the Lorde is, leaſt by anye example of anye commanded thing by him, others ſhould take occaſion to doe the like, without like warrant from him. Which happilye in this caſe would haue beene doone, if hee had not ſtayed Abrahams hand, but ſuffred the matter to bee accompliſhed and effected. Men would peraduenture haue raſhlye iudged ſuch ſacrifices to haue pleaſed the Lord greatly, and ſo haue often doone wickedly.

2 Let vs marke heere, when the Lorde came to deliuer heere. Not till the knife was vp, and euen readye to ſtrike. It teacheth vs for our ſelues, euen then eſpecially, to looke for his helpe, when in mans eyes we are but gone. Yet muſt we truſt no further to his helpe, then we make our attempts by his warrant. For wee ſee he did not the like to Ieptha. *Verſe.* 10. Read the note vpon Geneſ. 21. ver. 17. Iud. 11.

3 The Angell calleth, and forbiddeth, when as God could haue ſtayed him by a ſecret power if hee would. And whye was this? Surely to inſtruct Iſaac further, that what his Father did, was by Gods commaundement. Secondly to ſhowe him what ſingular care and fauour God had ouer him, and towarde him, who ſo notablye would deliuer him by an open Angell from heauen. And thirdlye, that all the worlde might learne by it, that they muſt haue verye good warrante, eyther to beginne, or leaue of, anye thing belonging and doone to honour God by. *Verſe.* 11. Whye an Angell ſtayeth Abraham.

4 Nowe I knowe, ſayth the Lorde, &c. When hee knewe before verye well, what heart was in Abraham towardes his gloyye. But thus would God commend vnto all the worlde, the adioyning of outwarde workes to inwarde fayth. Conſonant vnto which is Paull the Apoſtle, when hee requireth a fayth that worketh through loue, and telleth vs that aſwell With the mouth wee confeſſe vnto righteouſneſſe, as with the heart beleeue vnto Saluation, alſo our Sauiour himſelfe who requireth to the inwarde acknowledging of him in the heart, the outward profeſſion of him before men. This is that *Verſe* 12. Rom. 10. 9. Math 10. Iam. 2. 27.

which S. Iames meaneth, when he sayth, Abraham our Fa the was iustified by workes, when he offred Isaac his sonne vpon the Altar. Seest thou not sayth he, that the faith wrought with his workes, and through the workes was the fayth made perfect, &c. That is, Abraham by this meanes was knowne and declared to be iustified, and his faith being effectuall and fruitefull by workes, was thereby knowne to be a true fayth, and not a dead faith. For S. Iames speaketh not of the causes of iustification, but by what effects we may know, that a man is iustified. True is the distinction therefore euen of the Schoolemen themselues. Christ dooth iustifie a man *effectiue* effectually, by working his iustification, faith doth iustifie a man *apprehensiue*, apprehendingly because it taketh hould of Christ, who is our iustifier, and workes do iustifie also, but *declaratiue*, declaringly, because they showe that a man is iustified, as hath beene said. So Christ, faith, and workes, doo all iustifie, but diuersly. True also is it that Bernard saith, workes are *via regni*, but not *causa regnandi*, the waye to the kingdome, but not the cause of reigning there.

How faith dooth iustifie and how works

Verse. 12. The fountaine of obedience to God.

5 I knowe sayth God, but what dooth hee knowe? That thou Abraham, saith hee, feareſt God. Then behould the fountaine of all obedience, the feare of God, and the witnesse againe of the feare of God, true obedience, which being true, as it is most true, woe and bitternesse to the inhabitants of the earth, if the Lorde bee not merrifull for our obedience beeing turned into daylye, fearefull, and most careleſſe rebellion, where is our feare of his Maiestie become? Surelye the Fountaine is damned vp and stopped, and therefore no frute can flowe therfrom. Let euerye manpriuatelye applye this, and saye with himselfe, I thinke I feare GOD, but if GOD giue iudgement of my feare by my obedience, as hee did heere of Abraham, how will all proove, &c.

Verse. 12. God accepteth will for worke.

6 Because thou hast not spared thine onely sonne, saith God, and yet hee was spared. But this is the nature of our good God, to accept in mercie our wyll for our worke, and a

ready indeuour euen for the deede it ſelfe, if hee would not ſuffer vs to goe any further: but this, when the word goeth before to guide the will and not elſe. For thoſe Baals prieſts beeing deſtitute of the word, though they lanced themſelues neuer ſo deepe, yet neyther in will nor worke pleaſed the Lord. And it is a good place alſo of Paule, not ſparing the body, &c. So then with this caueat let vs gather great incouragement to ſerue him, who will in reſpect of our ready minde acknowledge that we haue not ſpared this or that, when in deede yet it is ſpared though not by vs. Can we feare or doubt of reward if wee do it when ready will is thus regarded? Or doth that doctrine of God condemne good works, which thus aſſureth vs good will is reſpected? yet euer beware to exclude Gods mercy, and to put in place of it the works merit. Coloſſ. 2. verſe laſt.

7 Conſider what I ſhall now note vnto you, and regard it with me from your hearts. Is Abrahams willingneſſe to offer his Sonne, a token of loue and great affection to the Lord? So ſayth the Lord heere, and ſo hee taketh it, euen as a worke that was done for his ſake, and which but for his ſake could not haue bin obtayned at Abrahams hands for eyther golde or ſiluer, by all the men in the world. O harts of ours then that they could feele. O eyes of ours that they could ſee. What affection was it in the Lord to vs, not to lay onely his owne and onely Sonne beloued and innocent vpon the altar of the Croſſe for vs, and to heaue vp the knife as ready to doo it, but in deede to doo it? O loue of loues, what loue was this, and what affection to vs was this? Abraham was commanded of our God who could commaund. Abraham ſhould haue ſinned if he had refuſed, ſo ſhould not God. Therefore if the one ſhew loue in Abraham a creature, what doth the other in God the creator? Well might it be ſayde with a vehemency, So God loued the world. So I ſay and ſo as no toong is able to ſpeake of it, nor pen write, nor hart thinke. The Lord giue faith and thankefull feeling euermore. Ihon. 3.

8 Abraham thus ſtayed from ſacrificing his Sonne, yet fayled not of a ſacrifice in his roome, but lifting vp his eyes, hee *Verſe.* 13.

ſawe

God will prouide for his seruice if we truly purpose it.

sawe a ramme caught by the hornes in a bush, him hee tooke and offred. Now remember wee what Abraham sayde to his sonne before, that the Lorde shoulde prouide him a Lambe. Was it not so? Did not God prouide this ramme to supply yong Isaac his place? No question hee did, and no chance but Gods guiding hand brought him thither, and fastned him there. What should we learne then by it, but this, that if our hearts be set in deede to serue the Lorde in our place and calling, certaynly hee will neuer suffer vs to want the thing that shall be necessary and expedient for vs thereunto. A great comfort and a true.

Vers. 13. 9 Abraham taketh the ramme, and yet none of his owne: but Abraham was assured no doubt that it was Gods doing, and being so, he maketh no scruple to accept of Gods offer and prouidence, no more then Eliah made question how the rauens came by the meate which they brought him. We cannot folow Abraham, except we had his warrant.

1. Kin. 17. 4.

Vers. 14. 10 Abraham calleth the place, the Lord seeth, or prouideth, shewing therein his care to continue the memory of Gods mercy, not of his owne fact, though in deede it was most notable, for if he had, he would haue giuen some other title that should at least haue glaunced that way, but he doth not, and so should wee euer seeke the Lords glory, and not our owne. Surely if wee honor him, he will honor vs inough &c. Mo things might be noted in this Chapter, but let these suffice.

Chap. 23.

Two things in this Chapter especially.

The death of Sara, verse 1. and 2.
Her buryall 3. to the end.

Verse. 1. [N mentioning so precisely the age and death of Sara, we may note the singular accompt that the Lord made of her, and if we marke it well, wee shall see it a prerogatiue aboue all other wo-

men.

men. So would ỹ Lord by all meanes incourage vs to serue him.

2 In that a woman who by nature is not strong, in such troubles and griefes many times as she had, such remoues and trauels through forren countreys should liue so long, how noteth it the power of God greater then any weakenes, and how should it comfort vs against any infirmitie of body whatsoeuer.

GOD strong, though wee bee weake.

3 When it is sayd that Sarah died, though she liued so long, remember euer the tale that shall be told of all flesh first or last, he is dead, she is dead. Thus you hard in the fift of this booke of a great sort that euer they dyed were their yeares neuer so many. Againe it teacheth vs that there is both a better life and a worse death then heere is in this world, otherwise what prehemīnce had Gods children ouer the wicked, since they dye aswell as they?

The tale that shall bee told vpon all.

4 But where dyed she? the text nameth the place, in Kiriah-Arba in the land of Canaan. Thus did the Lord place and set downe in that countrey certayne pledges and pawnes, to assure the rest that he would in time giue that land vnto them as he had promised, and they should possesse it. So may wee now be assured of the kingdome of heauen, that forsomuch as many of our brethren and sisters are already there placed, and haue taken possession before vs, surely wee also shall follow, and hee will giue that land, euen that heauenly Canaan and new Ierusalem for euer and euer.

Verse. 2.

5 Abraham lamenteth his dead, but not the estate of his dead. So did Christ our master sorow for his friend Lazarus. So are we permitted by the Apostle keping a measure as men and women that are not without hope. So doth the wise Syrach counsell vs, and so hath all laudable custome euer alowed. This moderation appeared in Abraham, for in the very next verse it is sayd, Abraham arose, &c.

Ioh. 11. 35. 1. Thess. 4. Syrach 22.

6 He talked with the sonnes of Heth. Where wee see and learne, that sorow should giue place to sorow, that in the meane while we regard also things necessary, as ỹ buriall of our frends & such like: otherwise, our passions be impatiences, and as wee offend the Lord greatly, so all wise men will mislike vs worthely.

Sorow must bee moderated.

7 He

7 Hee telleth them hee is a ſtranger, &c. a great token of his rare humilitie and lowlineſſe of minde, though he were in many reſpects a very great man. Then he ſeeketh nothing amongſt them, but for his money, as good a teſtimony that way agayne of a contented minde, though he poſſeſſed nothing amongſt them.

Verſe. 6.

8 Nay ſay the Hittites, my Lord thou art a prince of God amongſt vs, take therefore our chiefeſt places and bury thy dead in, a very great kindneſſe and curteſye on their partes agayne. And let vs marke in it that humanitie and bountie beare a moſt glorious ſhew euen in heathens. O how can ſuch vertues then diſgrace Gods ſeruants and profeſſors of a better doctrine then euer heathen knew?

Verſe. 7. Pride and diſdayne.

9 Abraham bowed himſelfe vnto them, and yet they were heathens, to ſhewe, that he well eſteemed both them and their kindneſſe. But wee haue not ſo much good nature many of vs to our owne brethren that are of the houſehould of faith with vs, what loue ſoeuer they ſhewe vnto vs. Pride and diſdayne and ſcorne are the flowers of our garland, and yet none ſo good Chriſtians as we, if we might be our owne iudges.

Verſe. 11. Why Abraham would buy and not take of gift. Reade 2. Sam. 24. verſe 24.

10 Diuers offers are made him in great good will without any money, but Abraham would not ſo accept of them. He will buy for his money, but not take it of gift. And why ſo? happely becauſe he would not receyue at mans hands as beholden to him for it, what God had ſo often and ſo aſſuredly promiſed to giue him. He would not preuent Gods gift in any part.

Verſe. 16. Money why called currant.

Laſtly, you haue heere the name of currant giuen to money, to note the vſe of it, not to be hoorded vp and lye in a corner, but to paſſe from man vnto man according to his name. We reade that money was firſt leather, then braſſe, then ſiluer, then golde: but what ſayth one? I pray you note it. *Quibus gradibus creuit pecuniæ materia, iiſdem decreuit antiqua mundi ſimplicitas, probitas, & integritas.* Looke how money increaſed from baſer to better, by the very ſame ſteps did the world decreaſe from good to

worser: for the world was first golden, then siluer, then brasse, now leather or lead, or worse if any worse thing you thinke good to name. Money is better and men worse, the chest stored with better substance, and the soule filled with worse sinnes, yea euen with all sinnes that so sinfull a world can bring foorth and infect withall.

Chap. 24.

In this Chapter especially consider these things.

- The counsell and commandement of Abraham touching a wife to be taken for his sonne.
- The obedience and care of his seruant in that behalfe.
- The contract or matrimonie it selfe.

MOre particularly marke in the first verse that Abraham is both old and rich, and let the vse of it be this to assure our doubting mindes, that God is able to sustayne vs, when ripenesse of wit, valure of body, and all naturall power to worke, labour, toyle, and drawe with the world are gone. Yea not onely to sustayne vs, but with very great abundance to blesse vs, as heere he did Abraham. And therefore tye not God to yeares, nor his mercy euer to the measure of your wit. But feare God in youth, serue him in age, and be assured that neither youth nor age shall want the benefite of his mercifull prouidence. Away with that speach, that if we be not growne at 20. wary at 30. & rich at 40. there is neuer hope eyther of strength, wisedome, or wealth, for God is free, and not tyed to times. *Verse.* 1. God can inrich at all times.

2 But how came Abraham by his riches? the text answereth the Lord had blessed him in all things. Thereby giuing the wealth of Abraham to the Lords mercy, and not to his owne *Verse.* 1. Gods blessing maketh rich.

industry.

7 Hee telleth them hee is a ſtranger, &c. a great token of his rare humilitie and lowlineſſe of minde, though he were in many reſpects a very great man. Then he ſeeketh nothing amongſt them, but for his money, as good a teſtimony that way agayne of a contented minde, though he poſſeſſed nothing amongſt them.

Verſe. 6.

8 Nay ſay the Hittites, my Lord thou art a prince of God amongſt vs, take therefore our chiefeſt places and bury thy dead in, a very great kindneſſe and curteſye on their partes agayne. And let vs marke in it that humanitie and bountie beare a moſt glorious ſhew euen in heathens. O how can ſuch vertues then diſgrace Gods ſeruants and profeſſors of a better doctrine then euer heathen knew?

Verſe. 7. Pride and diſdayne.

9 Abraham bowed himſelfe vnto them, and yet they were heathens, to ſhewe, that he well eſteemed both them and their kindneſſe. But wee haue not ſo much good nature many of vs to our owne brethren that are of the houſehould of faith with vs, what loue ſoeuer they ſhewe vnto vs. Pride and diſdayne and ſcorne are the flowers of our garland, and yet none ſo good Chriſtians as we, if we might be our owne iudges.

Verſe. 11. Why Abraham would buy and not take of gift. Reade 2. Sam. 24. verſe 24.

10 Diuers offers are made him in great good will without any money, but Abraham would not ſo accept of them. He will buy for his money, but not take it of gift. And why ſo? happely becauſe he would not receyue at mans hands as beholden to him for it, what God had ſo often and ſo aſſuredly promiſed to giue him. He would not preuent Gods gift in any part.

Verſe. 16. Money why called currant.

Laſtly, you haue heere the name of currant giuen to money, to note the vſe of it, not to be hoorded vp and lye in a corner, but to paſſe from man vnto man according to his name. We reade that money was firſt leather, then braſſe, then ſiluer, then golde: but what ſayth one? I pray you note it. *Quibus gradibus creuit pecuniæ materia, iiſdem decreuit antiqua mundi ſimplicitas, probitas, & integritas.* Looke how money increaſed from baſer to better, by the very ſame ſteps did the world decreaſe from good to

worser: for the world was first golden, then siluer, then brasse, now leather or lead, or worse if any worse thing you thinke good to name. Money is better and men worse, the chest stored with better substance, and the soule filled with worse sinnes, yea euen with all sinnes that so sinfull a world can bring forth and infect withall.

Chap. 24.

In this Chapter especially consider these things.

- The counsell and commandement of Abraham touching a wife to be taken for his sonne.
- The obedience and care of his seruant in that behalfe.
- The contract or matrimonie it selfe.

MOre particularly marke in the first verse that Abraham is both ould and rich, and let the vse of it be this to assure our doubting mindes, that God is able to sustayne vs, when ripenesse of wit, valure of body, and all naturall power to worke, labour, toyle, and drawe with the world are gone. Yea not onely to sustayne vs, but with very great abundance to blesse vs, as heere he did Abraham. And therefore tye not God to yeares, nor his mercy euer to the measure of your wit. But feare God in youth, serue him in age, and be assured that neither youth nor age shall want the benefite of his mercifull prouidence. Away with that speach, that if we be not growne at 20. wary at 30. & rich at 40. there is neuer hope eyther of strength, wisedome, or wealth, for God is free, and not tyed to times.

Verse. 1. God can inrich at all times.

2 But how came Abraham by his riches? the text answereth the Lord had blessed him in all things. Thereby giuing the wealth of Abraham to the Lords mercy, and not to his owne

Verse. 1. Gods blessing maketh rich.

industry. So it is sayd elsewhere, *Benedictio Dei facit diuites, & benedictio Dei super caput iusti.* The blessing of the Lord maketh rich, and the blessing of the Lord is vpon the iust. Earthly wretches ascribe all to their owne labours, pollicies, and fetches, but such vnthankfull harts were there euer.

Prou. 10.

In a strange Countrey God can inrich.

3 Passe it not ouer also vnnoted where or when God made him rich, surely in strange countreys, and when hee was a very traueler and passer from place to place, not stayed nor placed any where. Euen then in this wandring time which the ould saying is doth not gather mosse, yet God was able to blesse him, & to make his store increase. Surely in such places it had bin great power in God to let him still passe amongst them with life, though hee had left him and let him be poore. But the Lord would euen this also: and therefore where, where, is not God able to doo for hys if they please him?

Verse. 2. Degrees of seruants and order in Abrahams house.

4 Abraham sayd to his eldest seruant &c. Then wee see in Abrahams house, orders and degrees, respects and regards diuers of such persons as serued him according either to time or qualities, or some circumstance iustly mouing thereunto. This we may folow in our dayes, wise men do it, & God disliketh it not.

Verse. 2. Putting his hand vnder his thigh, what.

5 The putting his hande vnder his maysters thigh, noteth vnto vs the forme and manner of priuate othes minister priuatly in those dayes of superiors to their inferiors: for publickly equall persons did otherwise. Or if you will, it sheweth the seruants obedience towards hys mayster, and his maysters power ouer hym.

Verse. 3. What men shoulde thinke of, that take an oth.

6 If we consider the titles that Abraham giueth vnto God, heere they set out the terror of his maiestie, and the might of hys power, as also that to hym which is about to sweare, nothing is more fit to be thought of, then the power of God to punish falsehood, if it be auouched with an oth in his name. The forgetting whereof, maketh many a man and woman cast themselues and their soules headlong into great dangers.

7 That exception that you see the ould man take heere against the daughters of the countrey, and his expresse commandement for a wife to be taken to his childe out of the number of the faithfull, teacheth vs notably if wee haue Abrahams spirit in vs, to giue Religion and the true feare of God the vpper hand of all honor, friends, wealth, and glory of the world whatsoeuer, in all matches and mariages that wee shall make either for our selues, or our friends, children, or charge. Conferre it with Gen.28. Deut.7.v.3. 2.King.8.18. where the like doctrine is taught.

Verse.4. Religion chiefely to be respected in mariage.

8 Passe not ouer againe in this talke of Abraham about the mariage of his sonne without noting, what power the parent then had ouer the childe in guiding his choyse, and not leauing him libertie directly without cause to stray from his liking, oppose it against the licentious rage of children in these dayes, whose wit and onely wit in this case must be followed, say parents to the contrary by graue experience whatsoeuer they can. Yet standeth it fast euen in this matter as in all other, hee that despiseth me, shall be despised of me, and hee that despiseth parents, despiseth God who hath sayde, thou shalt honor thy father and thy mother &c. Now shall children thinke that honor of word, cap, or knee, is due, and the greatest matter of all others eyther to their owne good or parents comfort, belongeth no further to them then they list? It cannot be. Therefore who so in this matter taketh not parents good aduise and consent, he despiseth God, and the curse doth rest vpon him without repentance.

Parents authoritie in childrens mariages.

9 In the 5. verse the seruant reasoneth with his mayster, and putteth a case. Consider in it I pray you and learne, how it is not inough onely to beware of forbidden euill, when a man taketh an oth, but care also must be had least in things commanded wee offend, not knowing the full drift and scope of the Commandement. And for this cause doth this seruant thus question with hys mayster.

Verse.5.

10 Beware sayth he, that thou bring not my sonne thither againe, meaning into his own countrey out of Canaan And why think you? surely least he should lose the inheritance promised him there by God. Why was ỹ matter now in any likelyhod? truly no.

Verse.6. Abrahams great faith.

Abraham was but a stranger in Canaan yet, neyther had any moze possession then the sepulchze that he bought there foz to bury his wife in. But by his faith which wauered not one iote in Gods promise, he possessed euen the whole land, and therefoze he would not suffer his sonne to be remoued thence to the woman, if the woman would not come to him. O that wee had such faith to beleeue what is promised vs, and to expect it with assuring hope, then should our hearts be free from many cares that now oppzesse them, and we possesse to our good content what yet in mans eyes we haue no hould of.

Verse. 7.

11 In the 7. verse, Abraham maketh mention of the Lozds calling of him out of his owne Countrey, into that where hee now was, and so stayeth himselfe vpon that, that by no meanes he will doubt but God will go fozward with his mercy begun in this and by this his calling. So, so, and euen so should all wee bee in that calling whatsoeuer vnto good that God vouchsafeth vs. As foz example, if the Lozd haue called vs into the land of light by hearing the wozd preached vnto vs, oz any other good meanes whatsoeuer, neyther should the wozld, noz wants of men, neyther any thing in this life, make vs returne to the land of darkenesse againe. So of Magistracie, oz Ministerie, oz such lyke, the calling of God should be our strong stayes to goe through with it against all assaults to the contrary. But especially this is a place, and an example foz them that foz any earthly pzeferment in mariage of their childzen, can be very well content that they should bee caried from Canaan euen againe and againe to Mesopotamia, that is, from the grace and light of God which hee hath giuen, and from the place where he hath promised to giue an inheritance into the mists and cloudes of ould ignozance againe, and all damnable superstition. Abraham heere abhozreth it though his sonne should lose his wife thereby: and surely as he should be our example to folow euer, so shall he be their condemnation that will not doo it.

Note well.

The arguments of Abrahams faith.

12 Marke againe in this verse the arguments whereby Abraham strengtheneth his faith. First hee aledged the deede of

God

God in theſe woꝛds, *qui eduxit me*, which brought me out. Secondly his pꝛomiſe, *qui loquutus eſt & iurauit*, which ſpake vnto me and ſware. And why doth hee not alledge his owne doings, and ſay, becauſe I obeyed hym, and left mine owne countrey foꝛ him, oꝛ becauſe agayne I offred to kill this ſonne of mine when he bad me, and to offer him vp in ſacrifice to him oꝛ ſome ſuch lyke? ſurely becauſe the childꝛen of God were neuer acquaynted with bꝛagging of their owne woꝛks, and putting God in the noſe with their owne merits. Some do it, and alas will not ſee how they offende in it, but men and women poſſeſſed with Gods ſauing ſpirit, neuer did it, neither will doo it. Abraham knewe merits in hym were no ſuch pꝛops to his faith, as mercies in God, and theꝛefoꝛe ſilent in the one with comfoꝛt he aledgeth and remembꝛeth the other. So let vs doo if wee haue no calling but the common calling of Chꝛiſtians. And if wee bee further eyther Magiſtrates, oꝛ Miniſters, oꝛ ſuch lyke, then conſider alſo how fitly wee may doo it. Foꝛ as Abraham had the deede of God in bꝛinging hym out, ſo haue Magiſtrates and Miniſters, in geuing them that place. And as Abraham had hys pꝛomiſe, and hys oth, verely ſo haue they, that hee wyll bee with them in the cauſe of iuſtice, and in theyꝛ miniſterie to the verye woꝛldes ende. Bee it concluded then in our ſoules foꝛ euer, that the Angell of God ſhall be with vs, as heere Abraham ſpeaketh, ſo long as wee liue, to honoꝛ God by a faithfull ſeruice, and not our owne ſelues by ſome ſubtill ſeemings, foꝛ God ſeeth.

2.Chro.19. 6. Matth.28.

13 I cannot but remember you of it alſo, how when the ſeruant putteth the caſe the woman would not come ſo farre, Abraham doth not bid him tell her what wealth ſhee ſhall haue, what riches and treaſure, and that his ſonne ſhould haue all, oꝛ ſo foꝛth, but he anſwereth by his truſt and aſſurance that the Lord would moue her and bꝛing it to paſſe if it were his liking, and theꝛefoꝛe hee ſayth, the Lord ſhall ſend his Angell, &c. Thus euer euer doth Religion perſwade one way, and earth, and fleſh, and the woꝛld, an other way.

Verse.8. Doubting mindes should be fully taught.

14 But if she will not sayth hee, then &c. Where wee see how fully doubting mindes are to be instructed. Often times doe we promise good vnto men in the name of the Lord, and wee hope it shall come to passe, yet wisedome would that wee should more fully teach & say as heere Abraham doth. But if she will not &c. That is yet if God will not thus and thus do for causes knowne to his owne wisedome and not vnto vs, then this and this shall be your estate, &c.

15 Onely bring not my Sonne back agayne sayth hee, repeating againe what hee had once giuen in charge before, and we noted it. O constant hart, both to abide himselfe, and to keepe his posteritie in a strange countrey, being once called thither, although with wealth hee might returne, and with his owne kindred peraduenture liue more quietly. What a thing in a godly mans hart is a place apoynted hym of God. How is he not fickle and fugitiue onely for greater worldly good, without any direction from a better cause? Yea how must not a man like without God his liking, nor carue for himselfe a portion of this worlde where himselfe liketh, but where the Lorde will be content, remayning constant, and with the same contented, till the Lorde giue a going out. Abraham had his griefes heere no doubt, and probably may wee thinke the Cananites were not to hym as hys kindred, nor Canaan as hys owne Countrey. Yet so would the Lorde. And wee see before our eyes that the hart of Abraham answereth to the Lorde, O my God, I am content to doo it, and his toong chargeth his seruant againe, bring not my Sonne back, &c.

Psal.27.

Verse.9.

16 Then the seruant sware, sayth the text. That is, after hee had inquired, questioned, talked, and was fully instructed concerning his maysters will, and the ende of his othe, then hee sware. A very good example to teach all men how an othe is to be taken. But alas, where is this conscience, and care, and feeling, with feare to abuse this dutie? Where is hee that searcheth and seeketh to knowe the matter, and the depth of it, how farre it

may charge him what hee is requested to sweare vnto. Yet thus doth Abrahams seruant heere, and let vs note it.

The second part.

The seruant thus instructed and sworne, prepareth to his iourney, and tooke ten Camells, &c. Teaching and shewing this wisedome, that a thing is not onely to be done, but euen all such things also as may be fit to the good bringing of it to passe, are likewise to be cared for and taken with vs, as heere this seruant did. *Verse.* 10.

2 His making of his Camells to lye downe as it heere is mencioned, may remember vs how a good man regardeth euen his beast. The time and the place may shew the seruants diligent care to obserue and regard all good opportunities, to come by any entrance or successe in the matter he goeth about. *Verse.* 11.

3 His prayer to God that hee would direct him, sheweth his faith and bringing vp in Abrahams house. Also, how hee trusted not in his owne indeuours, though yet hee vsed the best, but onely his confidence was in the blessing of God, who is able to effect and hinder what he will. *Verse.* 12.

4 Whilst mens daughters came to drawe water, sayth the text, and afterward in this booke we shal reade, that Iacob found Rachell keping of sheepe. Both these declare vnto vs the simplicitie and playnnes of those dayes, touching education of their children. I beseech you where were these golden, silken, pearled, and idle Dames that our dayes yeeld, when waterpots & sherpe-hooks were thought no hurters of womens hands by the very parents themselues. I vrge it not for imitation, but for moderation. *Verse.* 13. The simplicitie of education in the days of the Patriarks.

5 The seruant nameth a marke, whereby he desireth of God he may haue notice, which the woman shalbe, that he should chuse for his maisters sonne. Graunt sayth he that she which saith drink, and I will giue thy Camels drinke also may be she, &c. I pray *Verse.* 14.

A marke for to chooſe a wife by.

you marke the marke that he wiſheth in his mayſters wife. Is it not a ſweete and curteous nature, rather then a gay gowne and a loftie looke? Is it not a lowly and louing minde rather then any wealth and pompe? Surely it is, for he wiſheth this, and leaueth out thoſe. And peraduenture touching the laſt, the ſeruant had hard it out of the mouth of long experience, that *Diuite fœmina nihil intollerabilius*. There is nothing more intollerable then a rich woman. Except God gouerne, let me adde I pray you: for his grace maketh many ould ſayings to fayle of generalitie. Yet ſomething there was or is that ſuch prouerbs aroſe in times paſt, and are ſtill called to remembrance in our dayes vpon occaſions. Surely all bee not Saints that goe for Saints, before ſtrangers it may be feared.

Verſe. 14. Mariage goeth not by hap.

Pro.19.14.

6 That thou haſt ordayned. Marke this word well, and in it obſerue the iudgement that this ſeruant had of Mariage, namely, that there was no hap nor chance in it, but that euery one is ſerued according to the ordinance of God, either for comfort or croſſe. Is it not all one with that which Salomon ſayth; House and riches are the inheritance of the Fathers, but a prudent wife commeth of the Lord? How doth this good iudgement then ſhew vnto vs the good order in Abrahams houſe for knowledge and inſtruction. He that walketh in the ſunne will be ſunneburned ſaith the prouerb, and ſurely where good inſtruction is in a houſe or towne, the people will ſauour of it. Would God our ſeruants might thus ſauour of the talke they heare at our tables or otherwiſe as this man did. But alas what know I: nay what know ye your ſelues of your ſelues: without doubt this, that if carping and gawling of others, if ſwearing, and filthy ſpeaking, if mocking and cenſuring of the way of truth, if Papiſme or Atheiſme be a color worthy caryng, our ſeruãts may learne in our houſes and of vs to cary ſuch colors: but as for Religion and a ſound iudgement in the ſeuerall branches of Gods booke, alas, alas, it is not to be had with many of vs, nor amongſt vs.

A good hart of a ſeruant to his mayſter.

7 By the word mercy in the ſame verſe, appeareth the nature and hart of an honeſt and faithfull ſeruant, that he would not

onely haue things fall out to his mayſter, but in mercy to fall to him, that is all for the beſt, and his comfort if it may any way be more then other.

8 Now what ſucceſſe had this prayer of a true ſeruant with God? I pray you marke the 15. verſe. Eare hee had left ſpeaking ſayth it, behould Rebekah came out, &c. See then the gratious goodnes of God, and how open his eare is to one that is carefull of the credit committed vnto him, be he ſeruant or what elſe ſoeuer. Euen before he had left ſpeaking the Lord anſwereth this ſeruants deſire, and ſendeth by his hidden powrefull prouidence this mayde Rebekah to come to the Well to him. Now if wee conſider what hee went about, and what the Magiſtrates and Miniſters heere apoynted in earth amongſt vs goe about, is there any compariſon? Then with aſſurance may they go on in their places, that God will regard them and giue them his bleſſing, when he thus dealt with this ſeruant? *Verſ. 15.*

9 In that ſhe came forth with a Pitcher to fetch water, the ſeruant hauing prayed as you ſawe before in the 14. verſe, note the wonderfull prouidence of God, how it ruleth euery action, and ſuffreth nothing to go by chance as many dreame. For was there no time to fetch water but now, when the ſeruant laye by the Well wayting for Gods direction? Yes many tymes myght ſhee that daye haue ſtayed her ſelfe, had not God directed euen to that time. And what God will muſt come to paſſe. *Verſe. 15.* God diſpoſeth times & ſeaſons.

10 She goeth downe, filleth her pitcher, and away againe ſayth the text. Heere is then no tarying, no gazing at paſſers by or ſtrangers, no prittle prattle, nor telling of newes, but modeſtie, ſilence, and ready diſpatch of that which is gone about. A good example for youth if it were carefully folowed. *Verſe. 16.*

11 But the ſeruant ſeeing her make ſuch ſpeede, runneth to meete her, and prayed her that he might drinke of her pitcher. She ſayth vnto him drinke Sir. In the ſeruant note ſtill no fore- *17 &c.* Fit behauiour for a mayd.

slowing of his businesse, but hauing commended his suite vnto God, he beginneth to try the very first that came to see if his mark before mencioned might be found in her. In the mayd marke all gentlenesse and curtesie of nature with speech conuenient, neyther a foole to say no thing, nor yet ouerbould to talke at randon. When she had giuen the seruant drinke, then see I pray you how no doubt by Gods very direction she vseth those words that the seruant had prayed God before might bee a marke for hym to knowe the woman that God had apoynted for his maysters sonne by. I will (sayth shee) drawe water also for thy Camells. By whiche the seruant knewe it was his Mistresse that shoulde be, Gods gift and apoynted match for his Mayster Isaac. Then hee wondred to consider Gods mercy and prouidence fitting things so quickly and graciously vpon his prayer, and bringing so forward the cause of his comming. And in deede the manifestation of Gods prouidence is wonderfull: for which of vs could once euer haue thought that such things should haue come to passe as now we know and see? Happy is that hart that is contented with Gods will, and prayseth his name for well and woe.

The manifestation of God his prouidence is wonderful.

Verse. 22. 12 Then the seruant tooke foorth a golden abilement &c. Where we may see, how although hee was perswaded that this was the woman whome God had apoynted for wife vnto his mayster, yet doth hee vse ordinary meanes, as gifts of golde, to procure her to consent. Therefore wee see the children of God do neuer reason thus, if God haue apoynted the matter, it skilleth not what I doo, but they vse the apoynted meanes, and leaue Gods counsells to himselfe. Our Sauiour fled into Egipt from Herods tyranny, and yet God had apoynted that hee should not so dye. And in the Acts of the Apostles, they toke broken peeces of the Ship, and so got out, yet foretould that they should not perish, with many such examples in the scripture. Agayne wee may note it heere, that such golden attiring as this and Jewells, are not simply condemned in all women. But it is the manner, or measure or calling that maketh things not alowable. Confer this with Peter and Paule forbidding broodered heyre, &c. as also with the third of Esay, and interpret one by an other. Mayster

Matth. 2.

Act. 27.

Attyre in women.

Cranmer in hys booke of the Sacrament ſayth, thoſe places of Peter and Paule be denyalls but by compariſon, and not ſimply. But I neede not to ſpeake in this matter. We are too apt to take more then is alowed, when men are but carefull not to reſtrayne what is alowed. Both are extremities, and the middle way is the good vertue euer commended.

13 The ſeruant bowed himſelfe when hee ſaw how all fell out. And we are to marke in it how Gods children ſhould not only pray in their wants, but alſo be thankefull in their wealth, for ſo doth this ſeruant. He begged Gods aſſiſtance, and now that he euidently ſeeth it, he boweth himſelfe, and bleſſeth the Lord for it. But God forgiue vs our vnkindneſſe in this behalfe: for if ten of vs be cleanſed, nine of vs neuer returne to giue thanks.

Verſe. 26. Thankefulnes to God.

14 In the 31. verſe, and ſo on, it pleaſeth the Spirit of God to note Labans kindneſſe and good intertainment of this ſeruant, when once he had heard of him by his ſiſter, and no doubt it is euer thus done, to commend vnto vs curteſy and gentleneſſe, and to bring vs in diſlike with curriſhneſſe and hardneſſe. But when meate was ſet before him, the ſeruant will not once taſte of it till he haue done his meſſage: more carefull a great deale of his mayſters buſineſſe then of his owne belly. Where are ſuch ſeruants in theſe dayes.

Verſe. 31. A notable ſeruant. The lyke is read of Popilius a Roman, that he refuſed all intertainment of King Antiochus, vntill he hard of him that he would be ruled by the Senat, about which meſſage hee was ſent. Diſcretion in doing a meſſage.

15 When you come to the ſeruants tale, I pray you note how hee leaueth out that which happely might haue offended them, namely, how Abraham his mayſter gaue him in charge in no caſe to bring back his Sonne amongſt his kindred agayne. It ſheweth ſuch a wiſedome and diſcretion in a good ſeruant when hee doth his meſſage, as is euer to be followed of all that reade it. And it ſheweth alſo, that although no vntruth be to be auoutched, yet neyther is all truth euer and at all times to be declared.

Verſ. 49.

16 When the ſeruãt had thus ſhewed how all things had hitherto fallen out euen by Gods mighty & merciful directiõ, yet leaueth he libertie to the parents & friends if you marke it, to diſpoſe of their child & ſiſter as they would. So ſee we in thoſe days how the

godly abhorred to wring mens children from them by indirect meanes, if the parents were vnwilling to bestow them so.

The vnderstanding and affection of the godly when a thing is sayd to them.

17 In the answere of Laban and Bethuel vnto the seruant when he had ended his tale, marke the nature or manner of the godly, both for vnderstanding and affection. Touching the first, you see they tast a good tale when it is tould them, and discerne God in his works. And touching the second, they seeing the matter was of God, gaue answere thus: Wee can say vnto thee neyther euill nor good, behould Rebekah is before thee, take her and go. Both these are very speciall graces, where God doth graunt them, but rare graces wee must needes confesse in our dayes in comparison of the greater number. For how many sauour nothing whatsoeuer you say out of Gods booke vnto them, but are in this matter euen voyde of all capacitie, though in worldly causes quick inough. Then for affection how many wilfully striue in minde against that thing that yet in conscience they are conuinced to be the will of God. So that where is the man or woman almost we may say among many, that hearing Gods will tould them, and made rather more manifest then this was heere by the seruant, is stricken, moued and touched with it inwardly, yeeldeth vnto it, and sayth: Sir, I can neyther say good nor euill vnto you, this thing is of the Lorde that you tell mee, I see his will, and farre be it from me to resist him, no my hart is ready, and I am content to doo it: &c. Yet thus doo Gods children as heere you see. Let vs folow it then and folow it euer when a good tale is tould vs.

Note.

18 Then the seruant bowed againe toward the earth vnto the Lord, wherein still marke the constant pietie of the seruant, who still, still is thankfull and boweth to God. Agayne in the verses folowing note the custome of these dayes, to giue gifts to the Bride and to her friends. See also how it is lawfull to be honestly merry when once our busines is done, and charge discharged: for now the seruant eateth & drinketh which he would not do before &c.

Honest mirth after paines taken.

Vers. 54.

19 In the morning the seruant would be gone, abhorring to

lopte,

loyter and dilagerith his businesse, as all good seruants doe. But let them make tarie a little with vs said their brother, and then shall goe: which may discouer a fault of ours, that in things in the friends, if we withstand it. For what do many of vs when we heare the worde of God declared to vs by some plaine euidence, so that we are moued with it? May what do we? Surely euen as these friends did ouer night, go take Rebekah, &c. That is, we consent and yeelde, and we are all in a heate and haste, to promise all obedience to that which we heare, and a man would thinke wee were wonne for euer. But after a while what do we? Truely euen as you see these friends, in the morning, we are well cooled, or rather euill cooled, our heate and haste is past, and nowe the mayde must tarrie ten dayes, that is, nowe wee will delaye and deferre, what before wee promised and purposed with all speede. So the longer the worse, when it should bee euer the better, if wee were not euill.

We promise in haste, and performe with delay

20 But the seruant sayth againe, Hinder me not seeing the Lorde hath prospered my iourney, &c. Many seruants if they had beene in his place, would haue taried and feasted, and taken good cheere, and excused the matter well enough, that the maids friends were loth to parte with her. But so would not this most carefull and trustie seruant do: but hauing sped well, he longeth to be with his maister to ease his minde also, which is a speciall good care in a good messenger: for *aegrè tristia, sed citò lætæ sunt nuntianda.* Slowlye is euill, but with all good speede, glad things are to be tould, saith the olde saying. Againe because God had prospered him he would be gone, making Gods mercie a spurre to his faithfulnesse and diligence, and not a slower of him, as no doubt many would.

21 Then they called the maide, and asked her consent therein, leauing this for the godly euer, and all to marke, that as children owe a dutie to parents, to aske their consents, so euen parents also owe this to their children not violently to force them against they liking: for who so marrieth, marrieth for himselfe, and not for his parents, and good reason then the heart should

Verse. 57 Children ought not to be forced to mary.

loue, whom the like must indure till dying daye. Now loue is not forced, neither euer can bee, but God giueth it reciprocally, if the match be his. No loue, no match of Gods making, let parents thinke, and it is his prerogatiue to ioyne together man and wife. If man will ioyne by force and violence, whom God hath not ioyned by consent and loue, what a bouldnesse is that in him that dooth it, and how, will God not indure it, but turne it to his woe. Yet children againe may not bee ouerbould because of this, but like if they possiblye can, where their parents better experienced then they are, iustly like. For if they do not thus, giuing all possible place to their parents iudgements, surely they doe not honor father and mother as they should.

Behauiour for mariage, when an answer is required

22 The mayde then asked, saith shee will, which was not any lightnesse in hir or easinesse ouermuch to bee intreated, but it was a religious yeelding to that without foolish delayes, which she euidently saw was the Lordes appointment for her. It should schoole vs in these dayes to doe the like, and neuer to vse niceneſſe and follie, vnder pretense of modestie, when the matter is discussed already by mutuall euiction of either heart secretlye within, that the Lord will haue it so. Suchdilly dally is fitter for Heathens that knowe not GOD, then for sober Christians, who haue vowed obedience in all stayed grauitie to the Lordes good pleasure.

Verse. 59.

23 The honest and orderly sending her away, with her nurse and maides are commendable practises euen with vs. But especially marke in the 60 verse the blessing they gaue her when shee departed. Our care performeth all things rather then this, and yet this as necessarie as many others. She rode vpon Camels, and was not to tender, but our wanton wayes will worke vs woe, if God do not change vs.

Verse. 60.

Verse. 62.

24 In the 62 verse, note howe Isaac not yet maryed (for his wife that should be, was but now cōming towards him with his seruant) liued from his father, and kept house. Now adayes riche

mens

mens children either marry ere they knowe howe to vse a howse, or neyther marrying, nor keeping house, liue to spoyle and spende what others carefully haue got together. But wise parents may learne of Abraham heere to see, howe they will frame in theyr lyfe time, and then as they like them, leaue them more or lesse.

A good policie for parents.

25 One thing is mentioned heere of Isaac, which is worthye memorye whilst wee liue. Namely that towarde the euening, he wente out into the field to praye. It showeth vs the custome of those godlye Fathers of whome he learned it, nowe and then to goe foorth, and all priuately alone, to send vp to God the aboundance of theyr hearts, fraught with his feare, to meditate of his mercie continually tasted, to pray against faults continuallye committed, and after many holye debatings of his fauours in them, to turne home againe comforted and euen refreshed, that with theyr GOD so good and so kinde, they haue had some conference, as became his Children. O wee, wee, sinnefull and wretched, howe manye are our walkes for vayne pleasure, and howe fewe or none in thys holye order.

Verse.63. O notable custome.

26 As Isaac was thus walking in the Fields, hee lift vp his eyes, and sawe the Camels comming, and Rebekah she looked, and saw Isaac walking, and asked who he was, the seruant aunswering, that it was his maister: she lighted downe, couered her selfe with a vaile. &c. Both her lighting and vayle, tokens of her modestye and humilitie. The marginall note is sufficient for this, if you ioyne vnto it the 1. of Sam. 25. 23. where Abigael meeting Dauid, hasted and lighted also.

Verse.64

27 The seruant declareth all Gods dealing in this matter, and no doubt it both contented & mooued Isaac: wher vpon he brought her into his mothers tent, he married her, well liking of Gods choyse, hee loued her, a token of Gods matche, and hee was comforted with her after his mothers death, to teache vs for euer this good, that if GOD take one thing, hee will giue another,

If God take away one comfort, he giueth an other.

an other, to the perpetuall praise of his infinite mercie, and the great incouragement of his children to continue in his feare. What a sort of instructions nowe hath this Chapter yeelded vs, and yet neither in this nor in any, is that halfe noted that might be noted. So plentifull is the spring of this heauenly water, yea such a sea of knowledge & comfort is Gods booke. This much is more then we thinke of euer: and thus much remembred by this occasion, and practised better, shall yeeld vs ioy, when all worldly follies shall faile their followers. We haue heere but a time, and how short or long who can tell: spend this well, and we liue for euer: spend this ill, and wee dye for euer. Life and death, differ verye much, mirth and miserie, weale and woe, ioy and paine, I iudge, we iudge not to be like, but euer and neuer are pearcing dartes, if we haue any feeling in blisse to liue, or curse to remaine, obeying or disobeying the Lords good will. The Lord make vs carefull, and so I end.

Chap. 25.

The cheefe heads of this Chapter are these.

- Abrahams second marriage,
- Abrahams death.
- Iacobs birth.
- Esau his selling of his birthright.

Second mariage lawfull. Rom. 7. 3. 1. Cor. 7. 8. v. 39.

TOuching the first, it is a warrant of the lawfulnesse of second mariage, against anye prophane minde, that wilfully disalloweth it. And the Apostle is as plaine, when he sayth, as long as they liue together, the man and the woman are each bound to others, but if eyther bee taken away by death, the surviuer is at libertie

to

to marrie againe in the Lorde.

2 Remember how God sayd, that in Isaac should his seede be blessed, yet nowe commeth Keturah with six sonnes on a heape, such euents fall out to trie the children of God, whether they will cleaue to the word or no. *Ver. 2. & 6*

3 Abraham maketh his will and Testament, in his life time, disposing his good in such sort as quietnesse may folow amongst his children, when he is gone. So was Ezekias commanded to doe by the Prophet, and it is a thing that euery wise man will be carefull of whilst hee hath time. The neglect of this hath spent whatsoeuer was gathered by him that dyed. *Verse. 5. 6* To make a will is wisdome.

4 Abraham dyeth, and it is the way of all flesh, as hath often beene sayd. Hee dyeth in a good age, sayth the Text, and full of dayes. Long life is good, and yet life will wearie any body e at last: a fulnes of time will come to them, that most loue this world, though it be long first: for *Senium viuendi tædium adfert*. Dulde age will waxe wearie of life at length. *Verse 8.*

5 Isaac and Ismael his Sonnes burie him. A dutie that parents do owe their children and children againe to their parents, husband must doe this for his wife, and the wife likewise for her husband it is the last curtesie and kindnesse to be showed, and it is not a matter of little regarde with the godly. They know there will be a meeting againe, and therefore they lay vp as it were the bodyes of their dead freends, as men laye vp their iewels, till such day come. Isaac and Ismael were no great friends once, but yet no iarres hinder them, for this common duty to their Father. We are more crooked and wayward, many of vs if lust do vrge vs in this pointe. Our displeasures priuate hinder vs greatlye from common good, and our anger lasteth from age to age, to our great reproche. *Verse. 9.* To burie them, is a debt of all friends.

6 Abraham is buried with Sara his wife, and if they that loued and liued together while they were heere, be also both layde *Verse. 10.* Lying of friends together in buriall.

to-

together in that bed of earth, that all must come to, when they be dead, it is a thing that may well bee doone, and deserueth no iust dislike of any.

Verse. 11. 7 And after the death of Abraham, God blessed Isaac, sayth the 11 verse, and howe sweete is it to all parents, if they marke it. For since God is not the God of Abraham alone, but of all that feare him: This comfort may you haue in your soules euer, that when you be gone, yet he remaineth and liueth for euer, to blesse and prosper, to defend and comfort your children after you, that are now your care.

Verse. 16. A comfort for all succorlesse children. 8 In the genealogie of Ismael, hauing twelue princes descending of him, see what God can do for a poore boye that was sente out with a bottle of water, and as it were left to the wide worlde, and to his fortune, as some speake. O powerfull God, what cannot he do, and whome cannot hee exalt if it please him? Seruants and all succorlesse children looke at it.

Verse. 21 God taketh his owne time to giue children. 9 Rebecca was barren long, and had no Childe, both to her owne and husbands greefe no doubt. But so it pleased God then, and so so now it pleaseth him often also, to schoole his children, by withholding theyr wished comforts from them a time. Isaac had a promise, that he should haue seede, and in his seede, the familye and lyne greatlye increased, yet God will haue him wayte for it, and tarry his good pleasure in patience, which wee must marke. Isaac prayeth for his wife and the Lorde is intreated to showe vs what cupples should do one for an other in this behalfe, and how well the Lord liketh it, when they do it.

Verse. 22. The onely refuge of the godly. 10 Then she conceyued, and being with childe, shee felt them striue in her bodye together, and marueiling at her case, shee went to the Lorde to aske him. Mating thereby to vs, that there is no refuge to the godly euer in theyr distresses more then this, to get them to the Lorde, and to learne of him some comfort for their case. But how did she aske of the Lord? Surely there is no certaynte layde downe vnto vs, and therefore as wee cannot

bee

bee resolued with any certainty, so is the silence vsed an euidence that there is no necessitie: the matter is not to vs materiall. Austen saith, whether she went vnto the altar, that Abraham had built, or Melchisedeck was yet aliue, or some such man, or any other way that I cannot remember and thinke of, sayth he, this is certaine, the Scripture is true, and she asked God. Others saye this was before Abraham dyed, and that shee asked of him, and had her answer as followeth: others say happilye in a dreame shee was told, or by some inward reuelation, or by some angell.

Abenezra Bonaventura de politia. cap. 2.

11 When the children came to be borne, Esau is borne red and hearie. So vseth nature sometimes in mens bodyes, to bewraye their future manners, qualities, and conditions, Iacob is borne the later, whom God could haue made first, if it had pleased him, but he would haue it knowne, that he was chosen meerely of grace, and not as more excellent, because the elder. He held his brother by the heele: which heele signified his posteritie, euen whom the Israelites ruled, not by nature, but by God.

Verse. 25. Why Iacob borne later

12 Isaac loued Esau, and Rebecca loued Iacob. Such diuersitie in affection of parents to their Children, wee see daylye. Sometime with reason, and often without. Heere a reason is added of the Fathers loue, to wit, because hee loued venison, which Esau often killed for him. But of the mothers no reason is giuen, happily shee loued Iacob more, because God had chosen him before Esau. Whatsoeuer it was, certaine it is, shee loued him whome God loued. But something was in Iacob that pleased her we may probably thinke, for it is the difference of Gods loue and mans, that the reason of his, is euer in himselfe, and not in the partie being a sinfull man, but the reason of mans loue, is in the merit of the partie, lesse or more euer.

Verse. 28. Diuersitie of affection to children, euen in godlye parents.

Rom. 5.

13 Sell mee thy birthright nowe, &c. As if he should haue sayd, often hast thou offred it, now performe it, and let me haue it, and thou shalt haue to refresh thy hunger withall. But was this a brothers parte, to praye as it were vpon his brother, and to lye in waite for a vantage. Surelye if hee had beene but a stranger

Verse. 31. How may Iacob be excused for the birthright, to get it thus.

humā-

humanitie would haue releeued his hunger, either gratis, or for lesse then a birth-right, much more his brother. Howe then may Iacob be excused heere? The answer of good men is, that in an extraordinarie thing, we may not vse an ordinarie measure, iudging of it, as of other things, that are ordinarie. The Lords purpose was to derive the birth-right to Iacob: this occasion and opportunitie falleth out, Iacob taketh it, and let vs leaue all to God, and make no doctrine eyther of rebuke to others, or imitation to our selues by extraordinarie facts.

Verse. 32. 14 Lo I am almost dead, what is then this birth-right to to me. A very bad speech of an earthy minde, that measureth all by the belly, and thinketh nothing of vse, that profiteth not that waye? and we cannot better conceiue of this speeche, then by the like. Suppose a Christian in distresse seeketh comfort somewaye of a Turke. He shall say, if thou wilt forgoe thy fayth and profession, thy title and interest in Christ and religion, I will releeue thee. The Christian shall thinke and say. My distresse is great, and what good dooth my faith and profession now to me, can my title and name now releeue me? can I liue by the name of Christianitie? is eyther meat in my belly, or money in my purse by religion? No I may dye for hunger, and lye in prison for wante, for all my Christianitie, and therefore better is it for mee to take goulde and siluer, meate and drinke, pleasure and comforts of this life, and be out of this want, then to cleaue and be wedded to my faith still, away then with this that helpeth not. and welcome that that neuer fayles. Forgiue me the penny, and I shall want nothing. Were not this a prophane speech of an vntaught minde and man? were not this a most horrible contempt of a most holy profession? Then thinke of Esau by this. What saith he, is this birth-right to me, now that I am like to dye for meate, as if he should say, giue me for my belly, and let it go, that feedes me not, and so forth. Nowe if this be vgly before our eyes, as I am sure it is, then learne wee by it, neuer to measure spirituall things by worldly profit, to back and belly and purse, &c, but thinke of spirituall things in their kinde, and know, that he that feareth God, shall wante no manner of thing that is good. Godlinesse hath the promise of the

How worldlye men thinke of spirituall graces.

Godlines is gaine, and not contrary. 1. Tim. 4. Psal. 84.

life

to come, and of this life also, that is, of all necessaries heere as shall be best. Seeke first the kingdome of God, and the righteousnes thereof, and all these things shall bee cast vnto you. With many and many such promises.

15 Sweare to me, saith Iacob, and why sweare? Of like because hee knewe the instabilitie and vncertaintie of Esau, nowe in this minde, now in that, neuer constant in the word spoken. Therfore he maketh him sure, that he shal not start, with an othe, which doubtles very Esau made religion of, to the condemnation of manie amongst vs, that thinke they be better then Esau, and yet care asmuch for an othe, as for their ordinarie speeches: we may learne by Iacob, with worldlye men to deale somewhat worldly, that is, to make surer of them by such lawfull meanes as we can, then we would of others, whose consciences be better, and constancie in a word spoken, farre otherwise then this mans was.

Verse. 33. With worldly men wee must deale thereafter.

16 Then he sware and sould it. Preferring, as worldly men doe, an earthly commoditie, before Gods spirituall graces, which the godly doe not. The preheminence of the birthright was this, *Habebant ius Sacerdotii & regni in familia.* They were Priests, and kings in the familie after the fathers death. They had a preheminence aboue the rest, in the diuision of the fathers inheritance, Deutro. 21. They succeeded the father in all dignitie, principalitie and honour. They had authoritie ouer theyr yonger brethren, so that they rose vp at theyr presence, and ministred to them. *Spectabat etiam vitam æternam.* It had also his reference and respect to eternall life. All which being great things, this prophane man made little accompt of, but sould his title to them all for an easie price, according to a fillye feeling of spirituall grace. Beware we by him as the Apostle warneth to the Hebrewes, that wee bee not like him. Reade the Apostles wordes your selfe: Many among vs can skill more of Sheepe and Cattell, Corne and Wine, Farmes and rents, then of spirituall regeneration, and death of sinne. Such sayings sauour not ought vnto them, but remember Esau, and I say no more.

Verse. 33. The birthright what it was. Gen. 49. 3. 8. &c.

Hebr. 12. 16. 17.

Verse. 34. Wicked men of what remorse.

Lastly, when Esau had sould it, and Iacob gotten it, then falleth he to his meate freshly, that Iacob set before him, and contemned the birthright. See I pray you the remorse in wicked men, when they haue offended. They eate and drinke, laugh and are merry, this is the care they take, and feeling that they haue. A fearefull dulnesse if we thinke of it: not onely to do wickedly, but to be so farre from repentance afterward. Yet is this vsuall with many men, Dauids heart smote him when hee had offended, and it was Gods grace and spirit in him: so shall it be in vs. A stonie heart is a plague of God, and a fleshie heart his good blessing. The one for his enemies, the other for his children. This feeling heart, and tender sense, when we haue stipped, the Lord giue vs euer, to a true repentance, and rising vp againe.

2. Sam. vlt.

Chap. 26.

The heads of this Chapter these.

The famine, verse. 1.
The exile of Isaac and his accidents, to ver. 15.
The hatred of the Palestines against him, to 16.
The couenant betwixt the king and him.

Verse. 1. The tryals of Gods children are alike.

1 TOuching the first, we remember, and the words remember vs also, that God tryed Abraham this mans Father before, euen with the same affliction in a strange countrey, and now he tryeth his sonne after him with the same. Thereby giuing vs occasion to learne, that euen such temptations as others before vs our Fathers and brethren haue tasted of, we also must expect and prepare our selues for. The cup of affliction, is not appropriated to some fewe, but made ready euen for the whole num-

ber

ber of Gods elect, as the Father of wisedome shall iudge it fit. Now if others also haue drunke with vs both before, and shall after, then false is that peeuish perswasion, that Sathan so faine would fasten in our mindes, that none but we taste of this crosse, or in this sort and such like. It is not so, but as heere, what Isaac is tried with, his father also indured before, so what we abide, others in like sorte haue abidden, and it is no more token of Gods displeasure to vs, then to them, but his messenger in loue, to inure our faith both to them and vs. The Apostle Peter is very plaine, & let not his wordes depart from before your eyes, day or night: whom resist, saith he, stedfast in the faith, knowing that the same, the same afflictions (marke it) are accomplished in your brethrē which are in the world. Both of which place and matter, I haue much more spoken in the last petition of the Lords praier, to your comfort I hope, if you will there see it and consider it.

1.Pet.5.9.

2 The Lord appeareth to Isaac and saith, go not downe to Egipt, &c. where we see the care & prouidence of the Lord for his chosen euer, whom though he exercise as it pleaseth him, yet he neuer leaueth destitute of his comfort. His eye sleepeth not, nor his loue fainteth, but euer he is ready to supply an other waye, what wanteth someway to his children. Gen.41. he admonisheth Pharoh of a famine to come, by his seruant Ioseph? and whye? But that so he might prouide for his seruant Iacob, a place to be fed in 2.Kings and 8, you haue an other notable example of this mercy. Let the Lord then worke his pleasure with vs, sure we are by these examples, he will not faile vs, but prouide for vs, as shall be best.

Verse.2. Gods care for his euer sure.

3 Dwell in this land, and I will be with thee, &c. Note the blessing of God vpon men, when they are where God appointeth them. If we carue for our selues, bee it vnto vs according to our bouldnes. But if we tarrie Gods leasure, & folow his calling, and his direction, surely it shalbe to vs there according to mercy: a good place to stay flitting minds: no waye respecting the Lord in theyr changes, but their owne pleasures or selfewill.

Verse.3. Dwel wher God placeth thee.

4 Many blessings he promiseth here to Isaac if you marke them, and why? Because Abraham obeyed my voice, sayth hee, &c.

Vers.4.5. The profit to children of parents pietie.

teaching vs plainely, that there is no more effectuall meanes to prouoke God to mercie toward children, then if their parents before obeyed Gods voyce. This is it that God cannot forget, neither will forget, for his goodnes sake. But euen vnto thousands of their seed that serue him, and keepe his commaundemenes will he be good. O parents marke it, and lay it to your hearts. You see the fruite of your comming to church, of your hearing the worde, receiuing the Sacraments, and of leading your life according to the waye prescribed, it sealeth vp the Lords fauour, not onely to your selues, but to your children after you, to a thousand desents. This cannot raking and scraping vp worldly pelfe do, with neglect and contempt of all I haue named, but euen quite the contrary, and therefore I pray you marke it.

Read 1. reg 11. 34.

Verse. 7. *Verse. 8.* *Verse. 9.*

5 What might be noted heere in his denyall of his wife, hath sufficiently bin touched in the remembrance of this matter in his Father before him Chap. 20. whether you may resort againe, and compare the Father and sonne together: making this note with your selfe that feare and distrust is found in the most faithfull, and therefore no cause we should vtterly dispayre for our own wants.

Verse. 10.

6 Abimelechs iudgement of adulterie, in the 10. verse, will condemne many carelesse sinners in this kinde, that make not the like conscience to offend thus, that this man did. These cursed dayes make but a sporte of this sinne so fowle, in the eyes of very heathens. But let vs beware, and lay it to our hearts, how in all ages, men that haue not been past all honestie, haue been perswaded that Gods vengeance should light of wedlock breakers.

Verse. 11.

7 Abimelech then gaue charge as you see, for Isaacs saftie, and his wiues also, threatning death it selfe to hym that should touch them. See Gods mercy to take away his feare, that for his wife he should be killed, and not onely so, but to raise him vp such a friend of the king, as heere wee see. O what is not God able to do for his faithfull seruants, and what is he not willing to doe also for their comfort? Let vs cleaue to God then, and hee will cleaue to vs, let vs trust in him, and he will neuer forsake vs.

8 Iſaac thus hauing found grace with the king, that he might be ſafe, fell to labour, and ſowed a crop. The Lorde was preſent in that alſo, and gaue him of his labour increaſe an hundred fould. So the Lorde bleſſed him among theſe ſtrangers, and is that arme ſhortned, that it cannot nowe bleſſe our labours in our ſeuerall callings and trades, if it pleaſe him? We knowe it is not, and therefore rather we want Iſaacks trauell, who lay not on the one ſide, and looked to liue, but laboured truly, and ſowed his ſeed, or els we want his good heart toward God and religion, and therfore the Lord ſeruеth vs thereafter. Iudge your ſelues, as you beſt can, and amend what you finde to be amiſſe: with ſowing, not with ſleeping Iſaac got his increaſe, and yet not with ſowing neither without Gods bleſſing, but the Lord bleſſed him ſaith ỹ text *ver.* 13. and ſo makes him the author of this fruitfulnes in ỹ land, as euer he is. Yis mightie increaſe alſo otherwiſe, the text doth ſhew you, and marke it well, what God can do.

Verſe. 12.

It is not lawfull (ſaith the heathen Xenophon for any that ſowe not corne, to praye that they may haue good corne: this verye nature ſpake.

9 So he increaſed in very deed, that the Philiſtins had Enuie at him. Thereby we finding the ſaying true, that pouertie breeds pittie, and plentie, ſpite: yea thereby wee ſeeing the guiſe of this world moſt playne before vs, that if a man want he is contemned, and if God bleſſe him hee is enuied, for enuie is a greefe at anothers well doing. And there is no poyſon like this poyſon, for all others hurt ſome others, & not themſelues, but enuie rather waſteth and weareth our owne ſelues, then hurteth others. *Actius Sincerus* ſayd well of it, when being in company where queſtion was made, what was good for the eyes to quicken the ſight, and ſome ſayd Fennell, ſome Saladine, ſome glaſſe, &c. He ſayd Enuie was better then all thoſe. Noting thereby, that enuie and ſpite, is euer buſie, to ſpie quickly, rather with moſt then leaſt: what remedy but patience, and patience againſt ſpite, ſhall euer haue victorie at the laſt. Xenophon ſayde to one that ſpake ſpitefully of him, *Tu didiciſti maledicere, & ego conſcientia teſte maledicta contemnere.* Thou ſaith he, haſt learned to ſpeake euill, and I in the teſtimonie of my cleare conſcience, to contemne thy ſpite. So ſay we, and ſo do we, and the game will be ours in the end. *Patientia vincit omnia, non colluctando ſed ſufferendo non murmuran-*

do, sed gratias agendo. Patience ouercommeth all things, not with strugling againe, but with suffring, not with murmuring, but with giuing of thanks. Socrates was merry, when he answered one that asked him, why he put vp an iniury, and could not the partie into law: What? if mine Asse take vp his heele and hit mee, must I goe to the law with him by and by. Noting what patience is rather to be vsed of wisemen.

Verse. 15. 10 The Philistins stop vp his wels, &c. This being theyr malice, let it harten vs, if euer we finde the like, and teach vs, that it is as true of malice as of loue, that if it cannot go, it will creep: that is it will shew it selfe as it can, and if it cannot do all it would, it will yet doo peeuishly all it can.

Verse. 17. 11 Isaac vpon this changeth his dwelling, and we may learne by it, that quietnesse is to be sought aboue profit.

Verse. 20. 12 In digging of these pits that heere you see, marke theyr names: the first is digged, and he calleth it Esek, that is contention or strife, because they stroue with him for it. Then digged he a second, and called it Sitnah, which is hatred. But at last, He digged a third, for which they stroue not, and therfore he called it Rehoboth, because the Lord had made him rowme. So then after Esek and Sitnah, strife and hatred, at last hee came to Rehoboth, rowme and rest, let vs hope the like, after trouble, peace, after strife, rest, and after paine, pleasure, to the praise of Gods mercy, that in time shall moderate what is amisse.

Verse. 22. Nube solet pulsa candidus ire dies.

Verse. 24. 13 God appeareth to him, & comforteth him, saying, feare not, &c. See, and see againe, the care of God for a true seruant of his. These crossings and striuings you haue seene, & how greeuous they were to a poore stranger you can consider, more farre then the like would haue been among his owne friends. God therfore speaketh and cheereth him vp, leauing vs this to remember euer, that he seeth our greefes, noteth our wrongs, marketh our strifes, and in most need he will euer comfort vs. O sweete mercy of a gratious father, how may it cheere vs: he is not kind for Isaac alone, but for all them that trust in him, and that haue we found I

am ſure all of vs, if we will remember, and ſtill ſhall find if we will regarde him. His time he knoweth, and wee may not apoint him, his time he will keepe, and we may not doubt him, our pinche hee ſpyeth, and we ſhall feele him. Read Habbak.2.v.3.

14 Yet ſee more both of mercy and power in the Lorde to his Childe. That vnkinde king that reuerſed his loue towards Iſaak and thruſt him away, the Lorde maketh ſeeke to him againe for fauour, & to feare his vertue. So can God do, if it pleaſe him, with any of vs, when we are moſt troden downe and abuſed, by any enemies that we haue. But let vs not appoint him: what he doth is euer beſt, onely let vs ſee what he can do, if it be good for vs. *Verſe.26.* Reade Act.7.35.

15 Iſaac when they came, expoſtulateth with them of his wrong yet he forgiueth it, and feaſteth them liberally. A good example for our eger wraths, that will neuer be appeaſed. If one of vs be touched, we carrie deadly hatred to our graue with vs, and haue rooted it alſo in our poſteritie, that they may carrie it. Thus did not Iſaac, and God was with him. *Verſe.27.* *Verſe.30.*

16 Concerning Eſau in the 34 verſe. It bideth vs marke, who they be that marry againſt their parents minde, & alſo with wiues of a falſe religion: Surely Eſaus not Iacobs, that is, vngodlye children, not godly children, that haue grace in them. Againe, howe bitter it is to a godly parent, to ſee the degeneration of his childe, and to harbour for countenance daughters in lawe that feare not God. Thirdly, it is very worthie noting, that albeit this matching of Eſau in that Countrey with mens daughters, as we may probably thinke, not meane, might haue beene ſome worldye ſtrength to Iſaac, who was there a ſtranger, yet being not in the Lorde, hee deteſteth ſuch meanes, and wiſheth in his heart no ſuch affinitie, but in faith relyeth vpon the ſure God. *Verſe.34.*

17 Let vs not paſſe it ouer vnmarked, how though Iſaac had wealth at will, and flowed in aboundance outward, yet wanted he not in his howſehold croſſes. But Eſau marrieth againſt his will, greeueth the heart both of father and mother. So muſt it be, and ſo ſhall it be, for this world is not heauen. The Lord onely knit vs to him in all our croſſes. Amen. *Verſe.34.*

Chap. 27.

In this Chapter we haue,

The stealing of the blessing from Esau by Iacob.
The manner of the blessing.
The behauiour of Esau afterward.

Verse. 1. Isaac dim of sight why?

1 IT is said, that Isaac was old, and his sight was dimme. Wherein we may note both a generall prouidence of God, and a particular. A general, that commonly men in age & time should by course of nature waxe darke of sight, that thereby they drawing towards an other world, might be weined from earthly matters, and be occasioned more to meditate, by want of bodily sight vpon things that are not seene. A particular, by this meanes to drawe this man to doe that which otherwise peraduenture he would hardly haue done.

Verse. 2. No man knoweth the day of death.

2 I know not the day of my death, sayth hee, &c. and who dooth knowe it. *Ideo latet vltimus dies, vt obseruetur omnis dies.* Therefore is the last day vnknowne, that we might bee in a readinesse euery daye. Nothing more certayne then the thing, nothing more vncertaine then the time, and such like sayings many. Vpon this occasion Isaac will make ready for death, and dispose of his matters according to this vncertaintie. So let vs doe vpon the like cause. For you see wee knowe no more the day of our death then he did.

Verse. 4. Liking of some meat more then others, alowed of God. 1. Tim. 4.

3 He loueth venison. And to our comfort it teacheth vs, that vsing moderation, & remembring thanks, the Lord is not offended with our fansies. Hee hath sanctified all meates to the vse of his

children, and nothing is vncleane that the Lord hath created. And if further wee like this rather then that, euen ſo alſo is the Lord pleaſed, and giuing vs libertie to vſe our liking, bleſſeth with his mercy that particular to vs. O gracious God.

4 Rebecca heard when Iſaac ſpake to his ſonne. Some note of the curioſitie in womens natures, they will be harkening ouer often when they are not called to be of counſell, and it is a tickling deſire in too many to knowe all that that is ſpoken, be it purpoſely wiſhed otherwiſe. Sara before a good woman, yet harkning behinde the doore, and now heere Rebecca heard, and of like by ſome ſuch priuie harkning. All women be not thus, but many graue & wiſe, to content themſelues within their bounds, ſuch as be ſo may well amend it, and be greatly commended.

Verſe. 5. Curioſitie of women.

5 Now hauing thus ouerheard her husband, ſhe entreth into talke with her ſonne Iacob to preuent the ould man, and to deriue this bleſſing from his brother to himſelfe. Wherein we ſee the picture of a partiall Mother, more addicted to one childe then an other, when yet both of them are alike derely bought to her. Touching the ſubtiltie ſhe vſeth, I doo not ſee how it can be iuſtified, for ſhe ſhould haue taryed till God had performed his promiſe by ſome direct courſe.

Ve. 6. &c. A partiall Mother.

Her ſubtiltie not allowed.

6 Iacob obiecteth what danger may happen, and thereby we ſee the common ſaying true, *Plus vident oculi, quam oculus*, more ſee two eyes then one, and eſpecially if ones minde be vehement vpon the thing in queſtion, for earneſt deſire to obtayne a thing dazeleth the iudgement often, that it ſeeth not hidden euill and inconueniences. Therefore if euer I ſhould vſe my friend, I would ſurely vſe him, and craue his due conſideration to ioyne with me, when I finde my affections hote vpon any thing to effect it or haue it: for euen then ſoneſt as I ſay by the vehemency of deſire may my iudgement fayle me, whereas my friend being ſwayed no way with any affection, looketh more throughly into the matter, and with a cleerer eye then I can, ſo finding and ſeeing ſuch perill and danger, ſuch euill and inconuenience, as I for my

Verſe. 11. More ſee two eyes then one.

heate

heate carying me vnciuilly could not see. So doth Iacob in this place obiect what in deede in mans guesse might very well haue fallen out, and of like by his mother was not either at all or earnestly thought vpon.

Verse. 12. The feare of fathers curse.

7 Iacobs care also not to offend his father, and so procure his curse, is very worthy noting heere, to the example of all children and youth which in these licentious dayes of ours make little accompt of parents displeasure. My father sayth he may possibly feele me, and I shall seeme to him to be a mocker, and one that would deceyue hym, so shall I bring a curse vpon me, and not a blessing. Looke at this yee children that mary against parents minds, and doo many things else to their great griefe. Where is this feare of your parents curse that you see in Iacob, or that they should thinke of you otherwise then well. Thinke you the parents curse now adayes being just, is not as strong as in those dayes? deceyue not your selfe, for it is true euen in these dayes as euer it was, That the blessing of the Father establisheth the houses of the children, and the mothers curse rotteth out the foundations &c. Reade the Chapter from the beginning, and you shall see more.

Syrac. 3. 10

Verse. 13. How Rebecca saith that curse be vpon me

8 Vpon me be thy curse sayth his mother my sonne, only heare my voyce &c. You remember when the children strout in Rebeccas womb, what the Lorde could her concerning the yonger, which promise of his it is to be thought her faith respecting, and assuring her selfe God would blesse Iacob, as hee had sayd, she spake thus, fearing no curse to come to him, whome God in mercy had chosen and regarded. Therefore this in her may be lawfull. But can no wise authorise vs either in rage and heate of vnbrideled affections, or in deepe and dead securitie and vnfealingnes to vse like phrase in an euill matter, as those wicked Iewes did that cryed, his bloud be vpon vs, and vpon our children, and as many desperate or blinde Friers doe, Seminaries and Iesuits, Priests and practisers for the man of *Rome*, that to incourage the people to disobey their Princes lawes, and gouernments that they liue vnder, bid them lay that burden vpon them, they will indure that danger, &c. Such seducing spirits

Math. 27.

Seminaries & Iesuites.

haue

haue no promiſe to reſpect as Rebecca heere had, but a fearefull fulfilling of wrath vpon them for ſuch temeritie as the Iewes found.

9 Iacob ſayth he is Eſau, and that God hath brought ſo ſoone the veniſon to his hands, all which was vntrue, to deceiue his blinde father that could not ſee him. The marginall note doth ſatiſfie vs in it, that although Iacob was aſſured of this bleſſing by faith, yet he offended in ſeeking it by lyes, and the more becauſe he abuſeth Gods name therevnto. So ſee wee the imperfections of good men, that they haue bin euer, and often great. *Verſe.* 19. Iacobs lye vnlawfull. *Verſe.* 20.

10 The ould man calleth for him that he might feele him, and yet cannot diſcerne, ſo cunningly had his mother vſed the matter. We may marke in it how nothing is able to goe contrary to Gods will and determination. We ſhall feele and not knowe, we ſhall heare, and yet be deceyued, yea, when euen our owne mouths ſhall confeſſe it to be Iacobs voyce, yet with an outward counterfet ſhew of Eſau his roughneſſe, we ſhall be caried away if the Lord haue ſo decreed it. Therefore let them that are to perſwade others be content, if all beleeue not, and let them that beleeue not in ſo cleere light, feare leaſt God haue decreed woe to them and haſten, if yet they wil be warned, from ſuch hardneſſe. The ſonnes of Eli are a fearefull example if they will conſider it. *Verſe.* 21. Our eaſynes to be deceyued. *Verſe.* 22. 1. Sam. 2. 25

11 Let vs conſider heere who is bleſſed, ſurely a ſonne that feedeth his father. And when doth the father bleſſe him? ſurely when his hart is euen light and cheerefull in him. All which teacheth vs both how children ought to ſeeke to win the bleſſing of their parents, namely, by well vſing them. And alſo that then is a man moſt fit to powre out comfort or bleſſing to others, when his heart is not troubled, but cheerefull, and ſmelleth euen a ſweet ſauour in them whome he ſhould bleſſe and ſpeake vnto, for hard it is to ſing one of the ſongs of Sion in heauynes, but the woe of minde and ſmart of griefe within letteth greatly the ſweete ſtreame of comfort that ſhould flowe to others. Childrens vſage if they wil be bleſſed. A cheerefull ſpirit moſt apt to bleſſe others. Pſal. 137.

12 Mark how he ſayth that the ſmell of his ſon is like a feeld *Verſe.* 27.

The Blessing. Goods ill gotten.

that the Lord hath blessed. From which gratulation all they are barred, that get their possessions, lands, and reuenewes, by vngodly meanes, as by stealth, bribery, oppression, and wrong, for such are like a seed which the Deuill hath corrupted and sowen sinne in, to their certayne fall when time shall come, yet may their garments happely smell a great way off by the art of man, but neyther themselues nor their riches by blessing of God.

What wealth hee wisheth.

13 Agayne consider well in this blessing what wealth and what riches the father wisheth to his sonne, and you shall see it is no pompe, no port, no vanitie of apparell, nor such things as the world now doteth vpon, but he wisheth him of the fatnesse of the earth, and husbandmans fruite for husbandmans paynes. Which though it tye not euery man to till with his owne hands, yet teacheth it that our godly fathers in those better dayes of theirs, thought it a speciall honor for their children to liue by Gods blessings vpon the earth, and not by other idle course and sinister practises. Marke the blessing well, and you shall see more.

By earthly things other meant

14 In that Isaac nameth nothing but earthly things, be not deceyued as some haue bin, to thinke that eyther himselfe rested in such things, or that he wished no better to his childe, for it is not so. But by and vnder these earthly blessings hee comprised and chiefely prayed for all heauenly and spirituall graces promised of God, and beleeued of Isaac to Abraham and his seed, in Christ and by Christ. This manner of speech therefore is no other then vsually the Prophets haue by things outward and subiect to sense and the weakest capacitie, to vnderstand and meane things spirituall, not seene, but subiect to faith aboue many times our slender capacitie. So Esay 11. and many other places.

An allegorie.

15 The allegorie in this place that Ambrose maketh, is not amisse. To wit, that as Iacob the yonger is heere blessed in the name of the elder, and the clothes that he hath borowed of his elder brother, giue a sweete sauour in the nostrills of the Father: so are we in the name of Christ our elder brother, with whose garment of pure righteousnesse being clothed, wee smell sweete also

to our heauenly Father, and are accepted. This againſt indirect righteouſneſſe, and for righteouſneſſe of imputation.

16 That which he ſayth in the 29. verſe, let people be thy ſeruants, and nations bow downe vnto thee, &c. may bee a good proofe that Iſaac ſtayed not in theſe earthly things which he nameth, but loked at higher matters. For how could he conceyue any hope of ſuch dignitie as this, ſauing that hee was aſſured his poſteritie was choſen of the Lorde, and euen for the kingdome that after followed, that it ſhould be in his ſtock and line, and belong to them? Therefore ſayth the Apoſtle, that Iſaac bleſſed Iacob by faith, and Eſau concerning things to come, as did alſo Iacob in the ende of this booke when he was a dying. This honor then that heere hee ſpeaketh of, ſhot at that which was fulfilled afterward in Dauid and Salomon, but chiefely in Chriſt, vnto whome all people are ſeruants, and all Nations bow, euen the knees of all things in heauen and earth, and vnder the earth, and to whome God hath giuen the heathen for an inheritance, and the ends of the earth for a poſſeſſion, as ſayth the Prophet. Yet true alſo euen of the godly is this which is ſaid, he that curſeth thee ſhall be curſed, and bleſſed be hee that bleſſeth thee: for euen in his holy tabernacle ſhall a place be giuen to them that make much of ſuch as feare the Lord. And whoſoeuer offendeth one of theſe little ones that beleeue in me, it were better for him that a milſtone were hanged about his neck, and that hee were drowned in the bottome of the ſea. But chiefely I ſay it is true in Chriſt who deſcended of Iſaac that heere ſpeaketh thus, which Chriſt, whoſoeuer curſeth by abuſing his perſon, or contemning his truth &c. that man ſhall be curſed, and whoſoeuer bleſſeth him, by imbracing him, and beleeuing on him &c. that man ſhall be bleſſed.

Verſ. 29.

Heb. 11. 20.

Philip. 2.

Pſalm. 2.

Pſalm. 15.

Math. 18. 6.

17 Iacob was ſcarce gone out when Eſau came. Marke I pray you the powrefull prouidence of almightie God, how it ruleth and gouerneth times and ſeaſons, dayes and houres, and moments of time, to the ſafetie and benefite of his choſen. For doth Eſau come before Iacob is gone? No, firſt Iacob is out of

Verſe. 30. Narrow eſcapes.

his

his walke, and then he commeth. Yet see agayne the narrow escape, and let vs learne by it not euer to looke for easy and great passage from perill, but be content if hardly and narrowly God deliuer vs, scarse he was gone, yet gone.

Teares too late.

18 After long debating of the wrong, at last Esau breaketh into teares, but preuayled not. Let it make vs wary and wise, least prophaning the dignitie of our holy calling to Christ, and vilely esteeming spirituall graces, selling them as this man did for some base price, and preferring profit or pleasure before them, we at last bewayle the same as now he doth, but all too late. Let the Apostles exhortation sound euer in our eares: Let there bee no fornicator, or prophane person as Esau was, which for one portion of meate sould his birthright. For ye know, how that afterward also, whē he would haue inherited the blessing, he was refused, finding no place to repentāce, though he sought it with teares. Surely such men & womē as hauing bin once zealous & great louers of the word, of preachers & professors of the same, with very forward affection in all good causes, and after to please some mens humors, to purchase to themselues this or that profit, or that they may inioy some sinfull pleasure, either forgoe all agayne quite, or in great measure. Let them take heed they be not either in, or very neere the prophannes of this Esau. For what do they else then contemne spirituall things to obtayne earthly, sell their birthright, that is, their title to Gods kingdome had by walking in his feare, for such sinfull reward as they gayne by their change. God awake all cooled harts, and giue them heate agayne, that so are slipped and thinke not of it. Remember Esau, and beware Esau.

Heb. 12. 16.

Note.

Verse. 39. Esau his blessing. 2. Reg. 8. 20 *Verse* 40.

19 This blessing which Esau wringeth from his father, includeth temporall things, which are common to the wicked with the godly. And that breaking of the yoke from his neck, your margin sheweth you when it was fulfilled. That which I note in it, is a certayne *vicissitudo rerum*, an interchange of things. For hardly hath bin seene or rather neuer, that any man, any stocke, or any countrey, should be euer aloft, or euer below and vnder.

But

But the Lord changeth giuing the yoke, and breaking it away agayne according to his good pleaſure.

20 Agayne heere in Eſau wee may note ſome properties of a bad man voyde and deſtitute of any true grace, and learne by them both to examine our ſelues, and to auoyde them if wee finde them. Firſt, hee hated his brother for this thing, and hee that hateth his brother, is a manſleyer ſayth the Scripture. Secondly, hee thinketh in his minde a ſecret venome of a poyſoned heart, his tong hee ſtayes, *ſed loquitur in corde*, hee ſayth within him ſome euill. Like as the Prophet ſayth, they imagine miſchife in their hearts, meaning the wicked. Laſtly, hee appoynteth a time when hys Father ſhall bee dead, beeing content to make fayre weather, and to carry murder and ſuche murder as of hys owne brother tyll that daye. Thys is an hypocrites faſhion euer to forbeare euill for feare of men.

Notes of a wicked man.

Pſal. 140. 2.

21 But his mother heard of it. He happely afterwardes bolting out ſome ſuſpicion. This is the Lord ſtill and ſtill, and euermore, in the behalfe of hys, nothing ſo ſecret to their harme, which ſome way or other commeth not out. Thus hath thy power O Lord appeared mightely, and by name in this Kingdome, and the protection of thy faithfull ſeruant our deere and gracious Soueraygne Queene Elizabeth. O Lorde how haſt thou opened the darkeneſſe of ſinne conceyued againſt her royall perſon, againſt thys lande, and the life of all that feare thy name. For wee were ſould, wee were ſould O Lord by many bloudy mindes, thee thy ſacred ſeruant firſt as our head and ſtay vnder thy Maieſtie, and then wee her poore people, liuing and breathing vnder her ſhadowe, not to be for ſeruants and handmaydes, as complayned that Queene Eſther to Aſſuerus, for then they had not bin ſo cruell, but to be deſtroyed after many miſerable & monſtrous torments, with bloudy ſword of murdering mindes, that ſhould haue licked vs vp, & drunke our bloud til they had vomited againe for fulnes with the ſame. And from all this thine owne ſelfe hath ſaued vs and ſet vs free, giuing them their portions eyther by Sea or land, by one meanes or other, as they did deſerue.

The Lord diſcouereth treacheries againſt his.

Engliſh treaſons.

Out thou broughtest Esau his conspiracies at all times to this day, and saued thy true Iacob, whome thou hast blessed amongst vs, and ouer vs, to our vnspeakable comfort ten thousand wayes. Some or other heard of it, as Rebecca did heere, and were instruments of wisedome, counsell, and seruice, to preuent it. Blessed Lord wee thanke thee, with the very soules of our soules wee thanke thee, craueng mercy, that wee cannot do it as we should. O Lord continue thy mercy for thy mercy sake, and let the soule of our Souerayne be still deere vnto thee, write her deere Father in the palmes of thy hands, and regard her euer as the apple of thine eye. Continue thy Gospell to this land, and the light of thy countenance still in our dayes, blessed for euer and euer for what is past.

Verse.43. The godly vse means, and presume not vpon God his apointment.

22 Marke how Rebecca vseth meanes to saue Iacobs life, and yet she had Gods oracle that he should be mightie, and rule ouer his brother, so that if euer any might haue presumed of Gods apoyntment, she for one might: but yet she doth not, but leauing that, vseth ordinary meanes, and sendeth him away. How senselesse then is it that some talke of predestination, that if it be to be saued, they cannot be damned, and if to be damned they cannot be saued, and therefore no meanes to be vsed: fye fye of such fallies. Do as Rebecca heere doth, leaue God his apoyntment to himselfe, and take the ordinary course to be saued, heare his word, beleeue his promises, and indeuour to walke in the wayes of hys will, then shall God performe his apoyntment to your comfort as he did to Iacob, the other is but tempting of God, and deceyuing your selues. Christ himselfe flyeth into Egypt from Herod, and yet apoynted of God to liue his time, which no Herod could preuent, with many moe.

Verse.46. Rebeccas godly discretion.

Lastly, note Rebeccas words to her husband, I am weary of my life for the daughters of Heth, &c. See in them, how going about to get Iacob leaue to depart the countrey, she telleth not her husband the true cause, least she should grieue his heart, but maketh an other excuse, yet a iust one. Such wisedome and good discretion is commendable eyther in man or woman. Thus shee

had

had her desire, her husbands minde not troubled, her sonnes both saued, and her selfe in peace and quiet. It was the Lords goodnes thus to direct her: and that Lord in mercy make all these things profitable to vs. Amen.

Chap. 28.

The heads of this Chapter are chiefely these.

- The Fathers counsell at his sonnes departure.
- The fact of Esau.
- The ladder that Iacob saw.
- The vow which he made.

1 THe charging particulars. First wee may marke how a sweet and temperate nature in ould Isaac ruleth and ouerruleth all his affections, which otherwise were stirred vp against Iacob, when once hee seeth the will of God, what it is. He is now so farre from raging or praying against Iacob, that quietly and fatherly hee calleth him vnto him, blesseth him, and giueth him his counsell to direct his match. This is a speciall place for grieued parents to consider of, or friends whatsoeuer, that wee bee not froward and wilfull when children or others haue offended. Anger must haue an ende, and the sight of Gods wyll must ouerrule vs. I haue heard of parents that neuer would relent, what circumstances so euer were to moue them. Theyr griefe may be iust, but yet for all that Isaac heere is a better example then they are, and let vs all thinke of it.

Anger must haue an ende.

Greeued parents or friends.

2 Hee blesseth his sonne Iacob agayne the second time, to *Verse.* 3.

A second blessing of Iacob.

confirme his faith, and to strengthen his heart, that the Lorde would be with him so long as hee serued him in all his matters, such comfort were fathers blessings in those dayes to children, which now very little or nothing are regarded.

The comfort of trauelers.

3 That he calleth him God all-sufficient. See comfort and stay of all trauelers in strange places, whose trauell lyeth vpon them eyther by any necessitie of their calling, or for the truth and their good conscience sake. Surely it is this, God is all sufficient, euer able to protect and saue them whersoeuer they come: so must Iacob thinke that goeth abrode and be comfortable, so will Isaac thinke that parteth with him, and by the same stay his heart concerning the safetie of his sonne. So let vs &c.

Vnequall mariage.

4 He forbiddeth him mariage with vnbeleeuers, and it still bothremember vs how perfitly those godly Patriarks hated such vnequall matches eyther for lucre or pleasure, as wee in these dayes make no conscience of.

Verse. 5. The godly often banished.

5 It may be agayne our learning to marke the estate of Iacob heere. He is chosen, and his brother reiected, he is the blessed of his father, and the blessed of the Lord, yet must he now goe walke, hee must abrode and shift for himselfe, his countrey, and fathers house are not for him, a banished man must he be. O Iacob wee see thy case, and consider the lot very often of Gods deere ones, God make vs blessed as thou wert, for to be banished is no newes.

Esau seeth too late his fault.

6 When Esau saw saith the text &c. Now then he seeth, when he had offended, but he should haue seene before he offended. An ouerlate sight is good neither in pietie nor pollicie: for though the prouerb sayd it is neuer too late to do well, yet an other answereth, that had I will commeth euer behinde. So heere &c.

Verse. 9. To please God, the cause of

7 Esau seeketh to win his parents loue agayne, but all in vayne and prepostrously, as long as hee taketh not away the cause of their displeasure, to wit, his Cananitish wiues. Wee

may

may learne thereby that in vayne alſo wee our ſelues ſhall ſeeke Gods fauour, and ſeeme religious, except the cauſe of his wrath be done away by vs, to wit, our ſinnes, and hated offences.

griefe muſt be taken away.

8 He lodged in the feelds, to wit Iacob, a ſtone vnder his head, &c. In which let vs marke his eſtate who was afterward rich and wealthy. The wide feeld is his houſe, the cold earth is his bed, a ſtone is his pillow &c. Where is our faith when we ſee this with patience to beare the time of our humbling & triall, knowing this and many mo examples of Gods exaltation of his childrens worldly eſtate, when hee ſeeth his time. For who ſeeing Iacob now woulde haue thought hee ſhoulde haue bin as hee was after when hee came backe agayne: yet ſo hee was, and ſo able is God to any if it be his will. Only beleeue in thy aduerſitie, and deſpayre not.

Verſe. 11. After an humbling, commes an exalting.

9 That night in his dreame hee ſaw a ladder vpon earth, and the top of it reached vnto heauen, and ſo the Angels went vp and downe by it. The letter ſheweth vs the goodnes of God euer comforting his, and ſtrengthning them, yea then eſpecially when their neede is greateſt of comfort, as diuers times we haue ſeene before in this booke. The myſtery of this ladder may bee this. The ladder is Chriſt. The foote of it in earth noteth his humanitie, man of the ſubſtance of his mother borne in the world. The top reaching vp to heauen, noteth his diuinitie, God of the ſubſtance of his Father begotten before all worlds, perfit God, and perfit man, by which vnion of natures, he hath ioyned earth and heauen together, that is, God, and man. The aſcending and deſcending of Angells by that ladder, ſheweth, how by Chriſt the ſeruice of Angells is purchaſed to vs to attend vs and ſerue vs as he ſhall thinke good to appoynt them, who onely is, (I meane Chriſt our Sauiour) the ladder whereby we aſcend into heauen. I am the way, ſayth he, and no man commeth to the father but by me &c.

Verſe. 12. The ladder what it ſignifieth.

Col. 1. 20.

10 And behould the Lord ſtood aboue it and ſayd. The Lord doth ſpeake vnto him, & with a moſt ſweet promiſe comfort

The Lord, not Angels kepeth Iacob.

the hart of Iacob now thus cast off, as it were to goe seeke abrode to get a liuing. By which wee may first note the neede of comfort in respect of weakenesse that the best men haue sometime, for God did not thus cheere vp Iacob for no cause. Secondly, wee may note to our owne comfort the readynesse of God to offer before men aske or see the depth of the griefe they would otherwise fall into. And thirdly, that though Angells ascende vp and downe, yet it is God that keepeth and comforteth, and no creature doth, but what hee is the author of. A good place to lighten our vnderstanding concerning their blindnesse that make Angells their Gods to pray vnto, and to expect helpe from. No sayth this place, it is I, it is I, that am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee agayne into this land: for I will not forsake thee, vntill I haue performed that that I haue promised thee. I, I say, I it is and not these Angells that yet ascend and descend by mee to doo what seruice I apoynt, but they are not of themselues to doo any thing, onely they obey my voyce, and are ministring Spirits to do what they are commanded. I am the fountayne and author of all. Leaue wee then this folly, nay great and grieuous impietie to our aduersaries, that will not be perswaded by any thing, and cleaue wee to God as the onely giuer of all good, knowing that Angells shall so farre minister vnto vs as he apoynteth, and no otherwise: for he is the Lord, and they are but seruants.

To vs this also spoken

11 But it is a maruelous sweete speech that I haue named, and heere you see in the 15. verse, and such as might comfort Iacob in deed with a very full comfort. If the Lord would say so to me, I would feare nothing may some man thinke &c. In deed and would it so cheere you if God should say asmuch to you? Looke then what the Prophet Hose sayth, when hee speaketh of this thing, and hereafter performe your promise, neuer feare, but trust in God, for euen thus sayth the Prophet hee spake vnto vs, vs I say all, and not only to him.

Hose. 12. 4.

Verse. 15. The Lords loue lasteth.

12 And I will not forsake thee, till &c. O Lord thus art thou in this, and thus art thou in all things that thou speakest. Not for a time indureth thy fauour, but whome thou louest, to

the ende thou loueſt them, and neuer wilt thou leaue that man or woman that truſteth in thee. Iohn. 13. 1.

13 Till I haue performed what I haue promiſed ſayth the Lord. And did he then forſake Iacob? no, it is aſmuch this word till, as neuer. I will not forſake thee till, that is, neuer will I forſake thee. Often alſo is the word taken elſewhere for a perpetuitie, and doth not limit a time, as in the Goſpell, I will bee with you till the ende of the world, that is, euer, and not then to giue ouer when the world endeth, ſo Pſalme. 72. 2. and in other places. Weake therefore is their coniecture, that thinke Ioſeph knew his wife after Chriſt was borne, becauſe it is ſayd he knewe her not till ſhe had brought forth her firſt begotten ſonne. For the word till, there may ſignifie a perpetuitie aſwell as in theſe places that I haue named, and in others: and the meaning be, he knewe her not till then, that is, he neuer knew her. I will not ſayth God heere forſake thee till I haue performed, that is as I ſayd I will neuer do it. Till for euer, not for a time.

14 When Iacob ſayth, Surely the Lord is in this place. He meaneth not to include his infinite maieſtie in a finite place, for God is euery where, and may not locally bee included any where. But Iacob meant of the ſigne of his preſence which hee gaue there, which is vſually ſayd in the ſcripture to be his being heere or there. Reade the laſt of Eſay in ſtead of many mo. And I was not aware ſayth Iacob. Whereby wee may gather thys comfort, that if the Lord be ſo neere his faithfull when they are not aware, that is, before they ſeeke and looke intentiuely for him, how ſhall hee abſent himſelfe when they doo looke for him, yea ſhrike with their feruent prayers, grones, and cryes in his Maieſties eares, that he would come vnto them and comfort them? O he can neuer doo it, and therefore doubt not of him, but vrge him with this example if you liſt to Iacob, and be full of faith. *Verſe.* 16. How God is in a place. A comfort.

15 Then Iacob aroſe, tooke the ſtone that was vnder his head, and pitched it as a piller, and powred oyle vpon it. This ſtone by ſome is noted as a figure of Chriſt, for it was one of *Verſe.* 18. Chriſt is the ſtone vpō whom we reſt.

the stones of the place, & preferred by Iacob to this vse: so Christ a man of the nature of men, but chosen amongst them to an higher vse and dignitie then any else. This stone was placed in Bethel, that is, in the house of God: and the Prophet sayth of Christ, *Ponam lapidem in Sion*, I will put a stone in Sion, &c. Thirdly, this stone had oyle powred vpon it, and Christ with the oyle of gladnes was anoynted aboue his felowes.

Esay 28.

Psalm. 45.

16 The name of the place being before called Luz, Iacob now calleth Bethell, that is, the house of God. But afterward in time we reade how it fel out that by Ieroboam & others, it was made Beth-auen, that is, the house of wickednes and idolatry, 1. King. 13. And shall wee thinke it an impossible thing for *Rome* to become Babell, or for any place to be reiected of the Lord, if it reiect him? *Rome* neuer had the promises that other places had, neyther euer was God more truly serued there then sometimes hee was in Bethel, yet Bethel is changed, and why not *Rome*? If it may be, then looke not at a place what once it was concerning religion, but what presently it is, for a change may be, and we know who sayd it euen of *Rome*, *Quæsiui Romam in Roma, & non inueni Romam*, I haue sought *Rome* in *Rome*, and I haue not found *Rome*, you may see his meaning.

Dignitie of place not euer one.

1. King. 13. Ioth. 18. 12. 1. Sa. 3. 5.

17 Iacob vowed, so will Papists, but see the difference, hee to God, they to Saints, hee to performe things agreeable to the word, they contrary to it, he maketh his vow no merit, they do it. Secondly when Iacob saith if God &c. hee meaneth not by that if, to make a conditionall proposition, as not to serue God but for gayne, but his intent is, to shew what retribution he will make for all Gods benefites, surely euen serue him onely for euermore. Thirdly consider heere, that if to make God his God be commended thankefulnes, then to make creatures our God, is condemned vnthankefulnes, what colours soeuer we cast vpon it. Lastly in thankfulnes Iacob will giue tenths to God, and of all that God shall giue him, and we will be iudged thankfull also, and cypher pay nothing, or the worst we haue, and but of something.

Verse. 20. Popish vowes.

Verse. 22.

Chap. 29.

There are layde downe vnto vs in this Chapter generally and chiefely theſe heads.

The cõming of Iacob to Haram, with the circumſtances.
His ſeruice there with Laban.
His mariages.
His children by Leah.

FOr particulars, it is ſayd, after God had talked with Iacob as we ſaw before, that Iacob lift vp his feete, and came into the Eaſt countrey, whiche ſeemeth to note ſome alacritie in him to goe forward after he had had ſo comfortable a promiſe of the Lords company with him, and guiding grace ouer him in all his wayes. If it were ſo (as ſure there was good cauſe it ſhould be ſo) we may profit by it in this ſort. He had a promiſe, and we haue a promiſe, he was cheered, and ſo ſhould we be with the ſame, he to goe into a ſtrange countrey, we much more to goe into our owne, hee to ſerue many paynefull houres by day and night, wee to rule and reigne in vnſpeakeable ioyes with Father Sonne and holy Ghoſt for euer and euer. Go wee then forward with the feete of our affections cheerefully lifted vp towards the place we ſeeke, as Iacob did heere, and wee ſhall finde reſt, not for body alone, but for body and ſoule eternally.

Verſe. 1. Iacob chered with the promiſe, ſo ſhould we.

Reade Hebr. 13. v. 13. & 14.

2 And as he loked about, behould a Well in a feeld. The letter is playne, & we ſee in it the prouidẽce of God, who directed him, & brought him to Labans houſe. But myſtically ſome haue vnderſtood by the feeld ỹ Church, & by the well the word of God in the ſame, which is opened by the chiefe ſhepherd Ieſus Chriſt,

Verſe. 2.

The allegorie of the Well.

that his sheepe may drinke, and his flocks be watered. O that we would go to this water to drinke euer, then should wee be sure to finde him ready that sayth, Come vnto mee all yee that thirst, &c. But when wee leaue this sweete well of Gods word, and runne vnto mans traditions, what marueil if wee finde no true comfort, to coole our heate withall.

Reade Ieremi. 2. v. 13

Ve. 4. &c. Curtesy to strangers.

3 The dialogue that you see betwixt Iacob & the shepheards of that place, noteth the curtesy of those dayes, and of that people to strangers, euer a good thing as hath bin noted before in Abraham and Lot and others. Doggednes and currishnes graceth neyther countrey nor people.

Mans lawe more regarded often then Gods.

4 When they say, wee may not water till all come together, &c. We see in them more regard and care to obserue the law of shepherds, then I feare me we can finde in our selues to obserue the law of the highest. For who being willed to ryot and surfet, to quaffe and exceede, to sweare and blaspheme, to commit fornication and whoredome, answereth in earnest as these shepheards did, we may not, the lawe is contrary, &c. Looser therefore I say I feare are we to our woe one day in a greater matter, then these shepheards were in a lesser. Would God we regarded but Princes lawes and ciuill constitutions as these men did their pastorall orders, then would not many do as they do, but answere to all allurers, we may not &c.

The force of affections.

5 When Iacob saw Rachell and his vncles flocks, he rowled away the stone off the well, he watered the flocks, he kissed Rachell, tould her who he was, and lift vp his voyce & wept. See the affections of flesh vnto flesh I meane vnto our carnall kindred, how dull are we that we cannot thus hartely be moued with the sight and presence of brethren in faith. Consider our coldnesse, and as we know the band is better, so dayly let vs striue to thinke better of it.

A patterne of the world.

6 Rachel runneth & telleth her father, Laban he coms running to meet him. Where we compare & resemble vnto Laban

this preſent worlde, which at the firſt meeteth men as Laban did Iacob, and ſeeming very ioyfull for them, intertaineth them well, but afterwards churliſhly altereth vpon them as he did. Flattring world, how many haſt thou deceyued, that felt nothing but honye for a time. I ſay no more: Iwis there be mo Labans in the worlde then haue to name Laban as hee had, hoate at firſt, colde at laſt, friendly in the beginning, froward in the ende, bee Iacob neuer ſo worthie of continued loue vnto him.

7 Laban will not ſuffer Iacob to ſerue for nothing, but he will needes giue him hyre, at leaſt hee maketh ſhowe ſo, ſaying, Though thou beeſt my brother, yet ſhouldeſt thou ſerue me for nothing? wherby we may learne, that if a brother of a brother be to bee rewarded, and one kinſman of an other (for ſo meaneth Laban) if he take paines in truth and induſtrie for him: then may we not let ſtrangers, that are no waye bounde to vs in nature, as the other be, go without their wages, neyther may we let them go to bed without their hire. And what ſtrangers? Surely our Miniſters, that faithfully and truly teach vs, we may not defraud, our ſeruants we may not rob of theyr due, neither anye labourer that worketh with vs, for this were more iniuſtice then the other, and yet the other, ſuch as Laban maketh ſhewe to bee aſhamed of.

Laborers hyre. *Verſe.* 15.

Syr. 34. 23. Deutro. 24 14. 15.

8 Iacob is content, all other wages ſet a ſide, to ſerue him 7. yeares for Rachell his yongeſt daughter. Wherein wee ſee, how Iacob vſeth lawfull meanes to come by his Wife, and not vnlawfull, and at the ſeauen yeares end alſo, asketh her, and doth not take her by force. Compare it with the damnable libertie of our dayes, wherein gayning our purpoſe, is thought both obedience to God, and loue to our neighbour ſufficient, though wee would be loth our ſelues to haue ſuch meaſure, and both God and man abhorre vs for it. That the time ſeemed ſo ſhort, ſheweth the force of affection when it is ſet.

Verſe. 18. vſe of good meanes to obtaine a mariage. *Verſe.* 21.

9 Laban accepted the condition, and the yeares being expired, the mariage is ſolemnized: of a feaſt at mariages, wee reade

Verſe. 19. Rites of mariages then.

heere,

Verse.22. here, and in Iohn 2. of mariage garments, that is cleaner or extraordinarie somewhat, according to our places and abilities. Math.25. Of Virgins going before with Lampes. Math.25, and so forth. But I remember yet what Chrysostome noteth, when hee saith, *De nuptiis Iacob legimus, de tripudis & choreis non legimus.* We reade of Iacobs mariage, but of dancing we reade not.

Verse.23. Labans deceit. 10 When euening came, Laban deceyued Iacob, and gaue him his daughter Leah in steed of Rachell, whome hee could not by anye light then knowe, because of the Vailes which Virgins were couered with all, in token of chastitie. The simplicitie of those dayes appeare in it, which I leaue to your owne considerations, and thinke we of the world in this place, which maye well be resembled to Laban. Because as Laban promised fayre Rachell, but in the end performed but bleere eyed Leah, so doeth the world promise often mountaines to men, but performe in conclusion little moulehils, my meaning it is: many men gape and hope vpon promises, for many matters, and in the end are serued with a iugling cast, as here Iacob was, and misse of matter they looked for. Trust not the worlde then, nor all golden promises in the same, for men are false vpon the weights, and Laban is aliue to deceiue still: Beleeue you shall haue a thing when you haue it, and not ouer hastily before you were best.

The world like Laban

Why Laban brake promise. *Verse.26.* *Verse.27.* *Ve.28.&c* 11 But why would not Laban giue him Rachell as hee promised? we see he pretendeth custome and manner of that place, not to giue the yonger before the elder, but why then had hee not so vsed him in the beginning? The truth is plaine, hee meant no truth, but finding Iacob such a seruant for his profit, as hee could not well spare, & very gladly would retaine still, he wrought this crafte to continue his seruice to him, for seauen yeares more. Which was performed of Iacob, and that willingly, for his affection to Rachell. So Laban had his purpose, though by a bad meanes, and little honestie in him.

Verse.31. 12 When the Lord saw that Leah was despised, hee made her fruitefull, but Rachell was barren, saith the text. First we

see

ſee the power and ſtrength of affections, euen in the beſt men manie times. Here they were ſo ſtrong in Iacob, that Leah in compariſon of Rachell was deſpiſed: which the Lorde ſaw and miſliked, giuing vpon that a mercy to her, that he gaue not to Rachell, to be fruitefull and beare. Wherein we ſee againe, that children are the bleſſing of the Lord, and his free gift, neuer to bee had by any power but by his. Leah ioyeth in his mercy, and acknowledgeth that it proceeded from God, who looked vpon her tribulation, and therefore ſhee bleſſeth him, and giueth her Children names according to her feeling of that goodneſſe: ſo ſhould wee doe, and not ſo little regarde this mercy as many doe. She hopeth her Huſband will now loue her, and keepe her company, by which wee ſee what ſhould be, if it be not in all men, children are a Chayne to binde them to their wiues in all loue and affection, and this Chaine is ſtrong with all good men. Laſtly ſhee was contented with her number, and we alſo muſt learne to moderate our deſire by her. Many things els are in this Chapter, which rather priuate reading then open ſpeech ſhould note.

Whome man deſpiſeth, God regardeth.

Ve.32.&c

Chap. 30.

The cheefe poynts or heads of this Chapter are theſe.

{ Iacobs children by others.
Labans hardneſſe to Iacob.
Iacobs painfull diligence notwithſtanding.



Of particulars, firſt the text ſayth, that when Rachel ſaw ſhe bare no children, as her ſiſter did, ſhe enuyed her ſiſter. &c. Where both her enuie, and vnaduiſed ſpeeche to her Huſband, to giue her Children, ſheweth the frailtie of Women when they wante anye thing that they much deſire.

The frailty of women when they want their wils.

They are not patient and moderate as they should be, but suffer affections and passions, to carry them headlong both into sinne against God, and offenses to their husbands. Wee see it heere in Rachell, otherwise, a good woman no doubt of it, and let the foulenes of the spot in hir make vs wise and warie, to auoide it in our selues. It graced not her, it cannot grace vs, nay it disgraced her, and it will all to blurre and blot vs. She wished not to others as to hir selfe, no not to her owne sister: no more doe we I feare me, she prayed not God aswell for his mercy to others, as to her selfe, no more do wee I feare me, yet both she and we bound to do it. Better then is the spirit, that not finding in it selfe what it wisheth, ioyeth yet vnfainedly that others haue it.

Verse. 2. Saint seruers.

2 The answer that Iacob maketh to her vnaduised speech may very well show vs, what answer all Saint seruers should haue at their Saints hands, if they heard the petitions that are made vnto them, namely as Iacob answered Rachel, am I in Gods steed to doe this or that for thee. For the anger of Iacob being alive, may well assure vs of the like now, except heauen haue made him lesse zealous for Gods glory, which no man thinketh. Againe, his earnest speaking, or anger that was kindled, may teach vs also, how our hearts should burne, and bee troubled and greeued in vs, when we heare men aske of creatures, what is the creators, both glory and mercy to giue.

Zeale.

Ver. 3. *&c* Impatience.

3 The giuing of their maides vnto Iacob, full fowly sheweth the impatience of flesh and bloud, to stoupe to Gods pleasure, and indure what he dooth appoint vnto vs. They had rather haue children in this sort, then tarrie Gods time in patience and hope. Iacobs act in consenting, may not be our example. Many things in the Fathers God indured, that he alowed not simply, being not so from the beginning. The names of the children show their affections, which imposed them, and so sometimes still, as yet amongst vs.

Verse. 14 Mandraks.

4 Ruben goeth foorth in the wheat harueſt, and findeth Mandrakes. To discourse whereof, belongeth rather to Phisiti-

ons

ons, then Diuines. It is an hearbe, whoſe roote hath a certayne likeneſſe of the figure of a man. There is male and female of it: that is, two ſorts, differing in greatneſſe both of roote, leafe, and fruite, which commonly men call after this ſort. The fruite of the female as is written, in quãtitie like a Cheſnut or Wallnut. The Apple of the male, as great as an Egge: the roote forked as man is; the ſmell of it very paſſing pleaſant: for the force of it to worke loue, I leaue it to others to iuſtifie, that ſo write of it. For the efficacie of it, eyther of roote or apple, in helping barrennes in Women, which ſeemeth to be aſcribed to it by theſe ſiſters here, (they contending ſo about it) happily it is not generall. For the Hearbe being very could, cannot haue that effect in all bodyes, but rather the contrarie in ſome, namely in cold. But in hote countreys, as in Affrike, Spaine, Italy, Egipt, and ſuch like, where the bodies are commonly of extraordinary heate, this may be vſed to bring them to ſome good temperature, and conſequently, if God will, to more fruitefulneſſe, immoderate heate being an enemie to conception, aſwell as immoderate cold is. But as I ſaye, I leaue theſe things to Philitions. For Ruben that found them, I rather thinke hee brought them for the pleaſantneſſe of the ſmell, which is written to be very great, then for ſecret vertue that he knew to be in them, to ſuch an end as we now ſpeake of. I will tell you what one writeth of his owne experience, and ſo leaue this. Leuinus Lemnius ſaith, he had hanged of the leaues and apples in his ſtuddie, for the great pleaſure of the ſmell: and in time hee began to be ſo heauie headed, that hee could not holde open his eyes in his ſtuddie, but muſt needs ſleepe, and thus hee continued rather euery day worſe then other. At laſt, wondering what ſhould ayle him, and ſtriuing with him ſelfe, by caſting his eyes too and fro, vp and downe, hee threw them vpon the Mandrakes, and preſently ſuſpecting they were the cauſe, he remoued them away out of his ſtuddie. Vpon which he euery day amended, and his ſleepie pang was gone. So is it ſurely effectuall, to ſleepe by this experience.

Cantic. 7.

An experience of Mandraks.

5 When Rachel ſought ſome of theſe Mandrakes of her ſiſter, ſhe angerly anſwered, Is it not inough for thee to take awaye myne Husband, except thou take my Sonnes Mandrakes

Verſe. 15. Imperfections in the beſt.

certainties, for feare any liberalitie should be expected at their hands. When a man knoweth his price, thinke they he knoweth his paine, and if I pay that he can challenge no more, I performe promise, but if I leaue it vncertaine, and let him stande to my curtesie, happily my credit may be cost to, for I must content him, &c. Thus earthly and base mindes, haue vsually earthlye and base conceipts. Still is their hand vpon their halfepenny.

Verse. 32. A notable trust in God.

13 Iacob will no certaintie, but chooseth a way, wholy depending vpon the Lords blessing. Wherin, as I sayd before, he sheweth his firme trust in Gods prouidence. Which trust we must follow, though the manner of couenant binde vs not, being in Iacob an extraordinarie instinct, that Gods power, mercy, and fauour, to him and his truth, and honest seruice to Laban, might the better appeare,

Worldlings be wauering.

14 But why saith Iacob, this day will I doe it: was there such hast of it? In respect of Iacob, no. But for Laban, Iacob knew full well riche mens properties most commonly for wages and promises: namely to differre long, and performe hardly then also, therefore hee will take him while hee may haue him, leauing him no second cogitations. But leauing vs an example of lawfull wisedome, when we deale with wretched minded men, that more regarde profit then honestie.

Verse. 33. Rewarde inferreth not merit but mercy.

15 So shall my righteousnes answer for me, saith Iacob, &c. Where we all see, how the godly doubt not of the reward of their truth with God, though their truth merit not the same. Chap. 32. 10. I am not worthie saith this same seruant of God, of the least of thy benefits, &c. Therefore no merit, yet heere my righteousnes shall answer for me neuertheless. Why then should a popish eye not see, that denyall of merit, taketh not away rewarde of mercie. But happily they see it, and are not content with reward of grace, except their workes may be also meritorious, which if it be so, let them looke to it. For such pride will smart one daye, that will haue Gods grace fall, that their merit may stande. The Apostle teaching vs, that grace denyeth merit, and merit denyeth grace. And

Rom. 11. 6.

the

the Father alſo, when he ſaith, *Gratia non eſt gratia niſi omni modo ſit gratuita.*

16 Would God it might be ſo ſaith Laban. See a churle if euer you will ſee a kindly one. Iacob is his fleſh & bloud by birth, and his ſonne in lawe by mariage, he hath both his daughters, and their children are many, bone of his bone, yet is hee glad to haue Iacob on the hip for a bad bargaine as hee hoped, and thinking hereby to gaine Iacobs ſeruice for little or nothing, would God ſaith he, this bargaine might ſtand. Where he ſhould rather haue ſaide in all courſe of nature and ciuill honeſtie: Alas my ſonne, this will be no great gaine to thy maintenance, and to the maintenãce of thy wiues & children, which be mine as thy ſelfe art alſo, to loue & care for euer, therefore deuiſe ſome better way then this, for I would wiſhe thee farre more, &c. But as true as olde is the ſaying: *Quod facis ingrato perit.* What ſeruice a man dooth to an vnkinde maiſter it periſheth. And in vaine do the children of God depend vpon worldlye and baſe minded men for reward. Looke we to God, looke we to God, who ſhall neuer faile vs, as Iacob did.

Verſe. 34. A couetous man greedy of a good bargain at any mans hand

17 Then Laban went through the flockes, and ſeperated the ſpotted frõ the reſt, whereas in ꝑ 32 verſe, Iacob ſayd he would do it. What now if Laban would not truſt Iacob, was it not a fine reward of his great truth, and might not a man haue ioye to ſerue ſuch a maiſter. He ſetteth them alſo, when he had parted them three dayes iourney aſunder from the reſt, and with his owne ſonnes, euery waye as you ſee preuenting iugling with Iacob, which as it ſeemeth he halfe ſuſpected. But what ſee you and I, and all fleſh, that will conſider it? ſurely that which may be our laſting comfort and ſweete ioy: namely, that the more warely and wilily, ſubtilly, and cunningly, that worldly men deale with Gods children, the more breaketh out Gods mercy towards them, and they cleere truth, innocencie and honeſtie, to the praiſe of God, to the comfort of them, and to the confuſion of them that thought an euill thought of them. Care away then, when the wicked ſift vs & ſearch vs, compaſſe vs round about, to ſpie into vs, what they may

Couetouſnes breedeth ſuſpicion.

also. Whereby we see how either an ould greefe breaketh out, or els howe mueed Iacob was to blame, to accompany the one so much for beautie, that hee greeued and neglected the other, who had borne him children. Euery way it sheweth imperfections of flesh in men and women of the best, note.

Women, kinde to their husbands.

6 Iacobs comming late from the Field in the Euening, sheweth his painefull seruice, to his great praise, and the example of all seruants that desire to bee counted good, Leah going out to meete him, may well be a paterne to all wiues of kindnes and loue to their husbands, and in her was a fruite of a louing woman. It is some comfort to him that hath trauelled truely, to bee welcome home, though his fare bee but silly. And frowarde vnkindnesse betwixt couples pearceth deepe. Leah is dead, but this kinde meeting of her husband, when he commeth from his labour, with both good face and good heart, may liue and rule in vs, if God will.

God the giuer of children.

7 They both conceiue and haue Children, Leah and Rachell, but it is sayd, God heard them, and remembred, and opened the wombe, all which giue glory to God for children, and not to man, nor any meanes whatsoeuer, as I haue noted before. The desire that here appeareth of children, may bee the poore mans comfort, that hath his house full.

A good conscience in a seruant.

8 When Rachell had conceiued, and borne also, Iacob then asketh his wiues, that he may depart, and telleth his vncle Hee knoweth what seruice he hath done. Where we see, how a good conscience maketh his maister iudge, yea a good conscience feareth no iudge. The Apostle telleth them, they know after what sorte he hath beene amongst them, &c. Striue we then euer for this good conscience & cleane hand, that we be not ashamed.

Acts.20.

*Verse.*27. Faire speech for profit.

9 If I haue now found fauour in thy sight, saith Laban, tarrie, for I haue perceyued the Lorde hath blessed mee for thy sake, &c. See and note, how faire a subtill worldling can speake for his profit, and see how palpable faire flatterie is, when expe-

rience

ence hath beene had before of no such nature. Why is not Iacob rewarded all this while for his seruice, being by Labans owne confession so good? Surely the better nature, the sooner abused by kinde speeches drawne along, and nothing giuen, least if he had any thing he should depart. So the old saying was euer true, *Bonus seruus perpetuus asinus*. If he be a good seruant, keep him still vnder, and so shall you inioy him longest. So that be he good, or be he bad, the worldly and vnkinde maister will giue little or no reward. For if bad, then he deserues nothing saith his Maister, if good, then faire wordes must feede him and his charge, nothing giuen, least he depart. He must be drawne on to serue in expectation, that still he may serue. But such Labans are not so wise as they take themselues. For they rob themselues indeed by this course of many an honest heart, that both is with them, and would be with them, if such wicked vnkindnesse were not.

Seruants not rewarded.

10 In Iacobs answer, note a reuerent expostulation, but no exprobration, together with a godly obseruation of Gods blessing vpon his seruice, and a carefull ascribing of glory to God for it, and let it bee whilst wee liue our imitation in any thing whatsoeuer, wherein we find the blessing of God vpon vs. For *gratiarum actio est ad plus dandum inuitatio*. A thankefull heart pulleth the Lord on to more mercye, when a proude minde to giue to our selues, what his meere mercye hath giuen to vs, driueth both him and his goodnesse away.

Ver. 29.30 A thankful acknowledging of Gods blessing.

11 But now when shall I trauell for mine owne house, saith Iacob: wherein we see vnder the Lords hand and seale warranted, that with care for others, wee may lawfully ioyne a care for our selues, and those that be ours. For he that prouideth not for his family (saith the Apostle) hath denied the faith, & is worse then an infidell. Yet so will Iacob care here for his owne, that he is content God shall strike the stroke, and dispose the number of Lambes to his share at his pleasure. Such trust in the Lord, and contented relying vpon his good pleasure, becommeth all men.

Verse. 30. Care of family.

1. Tim. 5.

12 Then said Laban, what shal I giue thee, worldly minds loue

certain-

certainties, for feare any liberalitie should be expected at their hands. When a man knoweth his price, thinke they he knoweth his paine, and if I pay that he can challenge no more, I performe promise, but if I leaue it uncertaine, and let him stande to my curtesie, happily my credit may be cost to, for I must content him, &c. Thus earthly and base mindes, haue usually earthlye and base conceipts. Still is their hand upon their halfepenny.

Verse. 32. A notable trust in God.

13 Iacob will no certaintie, but chooseth a way, wholy depending upon the Lords blessing. Wherin, as I sayd before, he sheweth his firme trust in Gods prouidence. Which trust we must follow, though the manner of couenant binde vs not, being in Iacob an extraordinarie instinct, that Gods power, mercy, and fauour, to him and his truth, and honest seruice to Laban, might the better appeare,

Worldlings be wauering.

14 But why saith Iacob, this day will I doe it; was there such hast of it? In respect of Iacob, no. But for Laban, Iacob knew full well riche mens properties most commonly for wages and promises: namely to differre long, and performe hardly then also, therefore hee will take him while hee may haue him, leauing him no second cogitations. But leauing vs an example of lawfull wisedome, when we deale with wretched minded men, that more regarde profit then honestie.

Verse. 33. Rewarde inferreth not merit but mercy.

15 So shall my righteousnes answer for me, saith Iacob, &c. Where we all see, how the godly doubt not of the reward of their truth with God, though their truth merit not the same. Chap. 32. 10. I am not worthie saith this same seruant of God, of the least of thy benefits, &c. Therefore no merit, yet heere my righteousnes shall answer for me neuertheless. Why then should a popish eye not see, that denyall of merit, taketh not away rewarde of mercie. But happily they see it, and are not content with reward of grace, except their workes may be also meritorious, which if it be so, let them looke to it. For such pride will smart one daye, that will haue Gods grace fall, that their merit may stande. The Apostle teaching vs, that grace denyeth merit, and merit denyeth grace. And

Rom. 11. 6.

the

the Father alſo, when he ſaith, *Gratia non eſt gratia niſi omni modo ſit gratuita.*

16 Would God it might be ſo ſaith Laban. See a churle if euer you will ſee a kindly one. Iacob is his fleſh & bloud by birth, and his ſonne in lawe by mariage, he hath both his daughters, and their children are many, bone of his bone, yet is hee glad to haue Iacob on the hip for a bad bargaine as hee hoped, and thinking hereby to gaine Iacobs ſeruice for little or nothing, would God ſaith he, this bargaine might ſtand. Where he ſhould rather haue ſaide in all courſe of nature and ciuill honeſtie: Alas my ſonne, this will be no great gaine to thy maintenance, and to the maintenãce of thy wiues & children, which be mine as thy ſelfe art alſo, to loue & care for euer, therefore deuiſe ſome better way then this, for I would wiſhe thee farre more, &c. But as true as olde is the ſaying: *Quod facis ingrato perit.* What ſeruice a man dooth to an vnkinde maiſter it periſheth. And in vaine do the children of God depend vpon worldlye and baſe minded men for rewarde. Looke we to God, looke we to God, who ſhall neuer faile vs, as Iacob did.

Verſe. 34. A couetous man greedy of a good bargain at any mans hand

17 Then Laban went through the flockes, and ſeperated the ſpotted frõ the reſt, whereas in ỹ 32 verſe, Iacob ſayd he would do it. What now if Laban would not truſt Iacob, was it not a fine reward of his great truth, and might not a man haue ioye to ſerue ſuch a maiſter. He ſetteth them alſo, when he had parted them three dayes iourney aſunder from the reſt, and with his owne ſonnes, euery waye as you ſee preuenting iugling with Iacob, which as it ſeemeth he halfe ſuſpected. But what ſee you and I, and all fleſh, that will conſider it? ſurely that which may be our laſting comfort and ſweete ioy: namely, that the more warely and wilily, ſubtilly, and cunningly, that worldly men deale with Gods children, the more breaketh out Gods mercy towards them, and they cleere truth, innocencie and honeſtie, to the praiſe of God, to the comfort of them, and to the confuſion of them that thought an euill thought of them. Care away then, when the wicked ſift vs & ſearch vs, compaſſe vs round about, to ſpie into vs, what they may

Couetouſnes breedeth ſuſpicion.

rebuke, for they worke for vs, and not against vs. God is on our side stronger then they, and in despite of all their preuish pollicies he will haue his loue and our truth appeare. O truth then in all our delights to be kept as a iewell, more worthy then any treasure.

A quiet minde.

18 Iacob feedeth the rest sayth the text of Labans sheepe, to wit, with a quiet minde, well contented, and nothing discouraged with his vncles too too suspicious and vnkinde dealing, hee waiteth with patience and godly comfort of heart for the Lordes blessing vpon his true seruice, and nothing doubteth but that hee who inioyes the earth, and all that is in it, had inough for him and his, and would as his good pleasure should be minister it to him. Let all seruants consider this faith and truth in Iacob, and follow it: and remember, that though they serue men, yet they serue also the Lord in those men, which Lord, will deale like himselfe euer.

Ephes. 6. 7.

Verse. 37.

19 Then Iacob tooke rods of greene popular &c. A fact that at first seemeth great falsehood, craft and subtiltie in Iacob, and very vnlawfull. But better considered, it is not so. For as touching the warrant of it, the next Chapter telleth vs plaine it was Gods apoyntment, from whome no vniust thing can proceede. Farre therfore is it from being any couer to their craft that shall be without like author by their owne corruption practised of any. Now if any man go further and thinke such a meanes may not well be ascribed to God, vnlesse wee will make the Lord vnrighteous and faultie, let that man consider and see how hee not onely toucheth Iacob in credit who ascribeth it so, nay the spirit of God who cannot lye, & who directed the pen of Moses to lay this downe, but further, he denyeth the Lord that equitie & right which he seeth & confesseth & granteth to man. For what if a iudge cõdemne one that hath wronged or robbed a man, to pay him four fould, is it iniustice in him? no, and why then if the Lord condemne Laban to answere Iacob a portion for the wrong hee hath done him, shall hee bee vniust? May not the Lord giue vnto his seruant his owne blessing without iniustice? Or is God so bound to Laban to blesse his flocks still that he may not alter his hand without a fault? And what elle doth God in this place, but suffer Laban

verse 9. 10.

to

to inioy whatsoeuer hee had gotten by his blessing vpon Iacobs true seruice and for Iacobs sake before, without taking thereof any thing away. Only hereafter he will not dispose his blessing as he had done, but for Labans ill dealing, will translate it from him to Iacob. Is this vnlawfull for the Lord that is bound to none, to vse his libertie? God forbid: and this is all that God doth heere. If you say, O but the meanes seemeth cunning. I pray you consider whether man be to apoynt Gods meanes or no, saying thus shalt thou effect thy will, & not otherwise. If not, then both leaue Gods blessing for the cattell, and liking of the meanes free to his owne wisedome, and take euer his will to be a rule most sure of all right. Then is it a question whether this was miraculous, or naturall, or mixt, partly miraculous, and partly by nature, and it is concluded that it was mixt, it being nothing preiudiciall to the power of God to vse a meanes, although euer hee doth not, but sometime with, & sometimes without. Without meanes the Lord wrought when he gaue Manna to the Israelites, when he deuided *Iordan*, when he made Aarons rod to bud, and such like. So healed Christ many other by the power of his word, without any meanes. With meanes, when hee apoynted a plaster of figgs to Ezekias, when Naaman washed in *Iordan*, when Christ vsed clay and spittle, & such like. Also in the meanes that God vseth, it is to be noted, ꝑ sometimes they are in nature somewhat auayleable to such an effect, sometimes nothing at all, but rather contrary. Auayable as oyle & water to heale &c. Nothing auayable as clay & spittle to giue sight &c. This fact of Iacobs in setting the rods in this sort, was of ꝑ first kinde namely in nature somewhat auayable, for great is the power of imagination by conception eyther of reasonable or brute beasts, which imagination is affected & moued by sights very much, & so was here by these party colored rods For these rods wrought not this effect because they were looked vpon, but because the inward senses were affected by them, & the imagination made as it were like them. Now if any will say, there were some scale in this, if imagination and generation belonged to one and the same faculty, or to one and the same part of the body, but none now as it is, imagination belonging to the mind, and generation to nature, imagination also being in the brayne, and Animæ.

generation in the members of body appointed thereunto much distant from the braine: that man must remember that yet they are the actions of one and the same creature, and being so, there is a simpathy and mutuall affecting of parts of the same body, though they be diuers and much distant in place one from an other. Experience you see in the partes of generation, which are affected, mooued and stirred with vncleane thoughts and conceipts in the minde, as is also the thought and minde by those parts, if seede do abound in them to stirre vp lust. And therefore still no maruell but naturall and by course of reason, possible, that the minde affected with a sight, and an impression thereof entred into the imagination, should also haue an operation and an effect in the wombe below to frame and forme the thing therein conceyued after that sort. This was euer alowed of Philosophers, Phisitions, and all learned, and examples many related in authors of the same. Galen telleth an experience of a woman that had a most faire childe, neither her self nor husband being so. And how? only by an intentiue beholding a faire picture. Hyppocrates speaketh either of the same or the like, and sayth, the woman being accused and condemned in all iudgements as dishonest and adulterous, she was quit by him, who commanding a search to be made what pictures she had in her house, and one being found of a very faire yong man, Hyppocrates assured them of her honesty, by a learned discourse of the power of imagination in these things. Quintilian in his controuersie wherin he defendeth the Matrone that brought forth a black More, vseth this argumēt to clere her with. In Spayne it is well knowne, that by setting before the eyes of their Mares the fairest horse they can possibly get, they haue found it specially profiting to their desire. Austen giueth this very reason wherefore in Egipt there is neuer wanting a white spotted Oxe, which they call Apis, & worship for a God. In an other place he much speaketh of the great things that are wrought heereby, except some grosse corpulence or hard matter hinder in the female. By all which you see it appeareth plainly, that together with ỹ working power of God, which in this was chiefe, & euer is, yet euen in nature & reason this laying of partycolored rods to affect ỹ imagination of the females at the time of their heate before their eyes, was

Ciuit. 18. 5.

De Trinit. lib. 11.

effectuall

effectual, to bring to paſſe a like colored yong one to Iacobs gain, whoſe bargaine was to haue all ſuch, and onely ſuch.

20 There is another queſtion in this place yet, and that is concerning the time when Iacob layde the rods in. And ſome haue ſaide he obſerued a time of the day, namely the morning, and not the euening, others a time of the yeare, as about September, that they might Lambe about Marche, and not at Marche, that they might bring forth about September. The latter is better, and more agreeable to the text: yet they that houlde the firſt, would ſeeme to relye much vpon the benefit of ſleepe, which hath gone before. As if by reaſon thereof, the morning ſhould be better both for a ſtronger conception, and alſo for a more quicke affectation of the power imaginatiue. What is true we may thinke of, if we will, and that is this: The moſt kinde of creatures (that bee for mans vſe) ſleepe in the night, and feede and labour in the daye, Therfore the morning generation is after ſleepe and before meat, the euening, after meate and before ſleepe. Wherefore in the morning the ſeede is better concocted, and the braine wherein the imagination is more quick, free, and cleere. For ſleepe eſpecially furthereth concoction, riddeth away the vapors of the braine, and giueth vigor and ſtrength, to ſenſe and motion. Therefore the ſeede by reaſon of better concoction, is more fruitefull, and the imaginatiue vertue by meanes of the late refection of the ſpirits by ſleep, and clearing of the braine, more forcible and effectuall. Contrariwiſe, at night the meate lying vnconcocted, the head is charged with thicke vapours from the ſtomack, and the imagination wearyed with long watching. And ſo conſequently, the ſeed neither ſo fruitefull and ſtrong, neither the imagination ſo effectually mooued and ſmitten as in the morning. But as I ſayd, it is better to referre Iacobs deed, to the ſtronger and better parts of the yeare, which he carefully obſeruing, to laye or not laye the roddes before the ſheepe, hee had both moe and more ſtrong, Laban fewer and weaker. And this I hope may ſuffice, both for this place and this Chapter.

Chap. 31.

In this Chapter we may consider generally.

- The causes of Iacobs departure.
  - Euill words.
  - Chãge of coũtenãce.
  - Gods cõmandemẽt.
- The manner of the same, together with Labans following.
- The couenant betwixt Iacob and Laban.

Verse. 1. 2.

PArticularly. First, these wordes that Labans sonnes speake, Iacob hath taken away all that was our fathers, &c. together with the countenance of Laban, that was not towards him as in time past, and let vs note these thyngs in them and by them.

Worldly goods part friends.

First and formost the nature of this worldly trash and pelfe, how the loue of it seuereth and sundreth neere and deere friends, maketh them dislike greatly one of an other, and remoue dwelling so farre asunder, that seldome or neuer they meete agayne. A most wofull effect of such a cause, and a most horrible corruption in vs, that should ouerrule such earthly affections.

Secondly, how nothing contenteth a couetous minde as long as he seeth an other man thriue by hym. He would haue all, and without he will neuer be pleased.

Thirdly, how like to the father the children be, all of them mutterers and murmurers against Iacob, for the blessing that God vouchsaked him.

And lastly, how hote youth bableth out that which cooler age coureth and keepeth in. Laban as bad in hart as they, but yet he keepeth his tonng and dissembleth, so cannot the yong men doo, their bloud is too warme, and wily craft hath not yet possessed them.

Verse. 2. Face sheweth what heart thinketh.

2 That Labans countenance was changed toward Iacob as the text sayth we see, *Quam difficile est crimen non prodere vultu.* How hard it is not to bewray in face what lodgeth in hart a-

gainst any. *Vultus index animi.* The countenance declareth the minde, and so heere.

3 When *Labans* face is changed, then Iacob of like bethinketh him of his Countrey, though not presuming to attempt any returne without better warrant. And wee may thus profit by it, euen to consider how good it is sometimes to haue mens faces change, that we may thereby the rather looke vnto better things, as to the Lord, and the light of his countenance, to heauen our country, where no snubs be &c. which happely we are too cold in, as long as mans fauor carieth vs along in ẏ liking of this world. Why doth Dauid say it was good for him that he had bin in trouble, but that he felt the change of mans kindle in him a sweeter thought of that God and his great mercy that cannot change, but yesterday, and to day, and for euer, is the same. Why sayth he againe so earnestly, but it is good for me to hould me fast by God, by God I say, & to put my trust in him &c. sauing that mans tottering loue, and too fickle friendship smote his hart with a deeper consideration of the comfort therof aboue all earthly things whatsoeuer. No doubt againe but it was good for Ioseph that Putiphar turned vpon him as he did without cause, for he saw therby what man is, and what God is, and how broken a reed he trusteth vnto that maketh flesh his arme, and thinketh all shall be wel with him, because such and such giue him countenance. Alas alas who hath not bin deceiued by mans fickle fauour, and thought all was sure, when and whilst he had that, and rather might many things fall out, then such persons change their loue without iust cause. But their experience at last hath bin euen as Iacobs was heere, that neither truth of seruice, and performance of paynefull labour by day & night, neither neerenes in blood before marriage, nor any increase of knot by marriage, neither any blessing of God giuen vnto pames, nor any thing whatsoeuer, could hold that loue that was neuer true, but for respects, or that man or woman that neuer made conscience indeed of deserts, to yeeld them due comfort according to their qualitie. But well well, let it be too late to call againe yesterday, yet it is not too late to day to see the word of the Lorde before vs, and to marke this example of Iacob, how hee found a change in his owne vncle, without any iust cause,

Good that men should change vpon vs.

Psalm. 119.

and to beware our selues of being ouer farre caried hereafter with that which is so vncertaine in it selfe.

Verse. 3. When man forsaketh, God releeueth.

4 And the Lord said vnto Iacob, turne againe vnto thine owne countrey, &c. See the sweete mercie of Almightie God to his true seruant. When man lowreth, he laugheth vpon him, when man hateth, he loueth, and when man looketh away with a face quite altered, he looketh vpon and vnto his true Iacob, with the eyes of his olde mercy and louing kindnesse, rather much increased, then any one iotte lessned and diminished. O comfort, a true one, and a great one: for thus I feele it. When the potentates of this worlde list to waxe bigge against a poore childe of God, and to swell with dislike against him, they also adde this vanitie, to that greeuous iniquitie, that they thinke he shall neuer be able to beare their displeasure, but he is euen in their hands to be vsed as they will, and what will they? Surely they intend to begger him and all his, to crush him, and breake his backe, to grinde his face, and play Rex with him at their pleasure. And other mad men are also of that minde, and begin to say, alas how shall he do, such an one is offended with him, and his countenance is changed vpon him. Surely he is vndoone, and cast away, with other like speeches to that end. But let these Nimrods, that so will tyrannize ouer any poore Iacob, and such faithlesse fearefull men, as so bewayle the oppressed, looke vpon this example here, and consider it well.

Did Iacob perishe, when Labans face changed, and all his children with him, hath Laban power to sinke him and crush him, and doe what hee will? No, but when all these changes are in man, then God steppeth in and looketh vpon him that man will not see, speaketh vnto him, directeth him from them so vnkinde regarders of a true heart towardes them, and wholy taketh him into his owne protection, to his owne care, that neyther they nor any for them shall hurt him, and Iacob shall liue in an other place vnder his blessing and mercye, better then euer hee did there amongst them. O God then euer be thou our God, we beseech thee deerely, and wee care not what changes man shall make vpon vs vniustly and vnkindly.

5 Then Iacob ſent for his wiues into the feeld to hym, Rachel and Leah. Whereby we may note, how in matters concerning them, it is a good mans part to conferre with his wife, and not to do all vpon a brayne, in a kinde of prowde and vnkinde authoritie ouer the woman, who though she be in ſubiection vnto her husband by law of ſex and mariage, yet is she his fellow and companion and helper alſo, euen by aduiſe and counſell many times. Sweet then is the conference of man and wife together about common cauſes concerning them both, and let it be liked in our eyes euer by this example of Iacob, that intending a remoue from ſo vnfriendly a friend, ſendeth for his wiues to him, and talketh with them. His ſpeach hath in effect bin conſidered before by his parts, and we ſhall not neede to ſtand vpon the particulars agayne, only your ſelfe reade it and conſider it: marking in the 6. verſe, how a true ſeruant that hath conſcience in him ſerueth, namely, with all his might, this is oppoſite to that eye ſeruice which the Apoſtle ſpeaketh of, Epheſ.6.

Verſe.4. Husbands ſhould conferre with their wiues.

Reade before vpon Chap.18. verſe 6.

6 Come we therefore to the anſwere of his wiues, who with one conſent ſayd vnto him, Haue we any more portion and inheritance in our fathers houſe &c. Do whatſoeuer God hath ſayd vnto thee. By which ready and full conſent, we ſee the dutie agayne of godly wiues, namely, when their husbands do impart vnto them his purpoſe grounded vpon iuſt cauſes and ſufficient warrant, then not to hang back, to croſſe him and grieue him, and not to yeeld to him, but rather with theſe gratious women heere to ſay, what God hath put in thy minde that do. We are ready, and wee will obey. Thy lot ſhall be our lot, and the Lords good pleaſure all our lots. Agayne let it not be vnconſidered, how Iacob finding iuſt fault with their father, and vpon true cauſe complayning of him, the women yeeld vnto truth, and neither cleaue to their father againſt their husband, nor forſake their husband for to iuſtifie their father. Heere is no ſuch croſſing partialitie, but as God hath made them wiues to Iacob, ſo they cleaue vnto him kindly, and preferre him before all the world.

V.14.&c. Wiues ought to cleaue to their husbands.

7 By which willing conſent to forſake father and friendes,

country

A type of the Church.

country and all, and to cleaue vnto their husband, may be happely resembled the nature of the Church the spouse of Christ, which is euer to forsake all and to follow him.

Verse. 19. Weakenes in the best.

8 Rachell departing, stole her fathers idols, which he called Gods, a great fault in a good woman: but weakenes sometimes is in the best, and it may not be iustified. This itch of superstition though good men indeuour, yet can they not euer vtterly extinguish in their deerest, but in long time, if euer.

Verse. 22.

9 Iacob thus gone and remoued away with all that he had, three dayes after Laban heareth of it, and pursueth hotely with all his power. What hee meant to doo we cannot tell, because God hath not told vs, but of like he was fiery inough, and conceyued dislike before, would now prick him forward mightely. But what do we see? truly that which with vnspeakable comfort wee may well note and euer remember, to wit, how God cooleth him and tempereth him before he commeth vnto Iacob to ouertake him, charging him in a dreame for his life not only to do no euill, but not to say so much as an euill word to Iacob. Take heed sayth God, take heed. Can a man conceyue of this care and mercy in God toward Iacob as it deserueth? O how true sayd the Prophet Dauid, yea rather blessed are the people that haue the Lord for their God &c. for soit is in deede. If God be with a man, little needeth hee to care for vniust rages after him and against him. The Lord hath a snaffle to put in their iawes that pursue his deere ones, and they shall do no iote more then he will. If euer you saw a wording curbed, you see it heere. Not a word, much lesse a deede must passe against Iacob, saue what is good. Thus restrayned the Lord Saule, and made him a Paule in his hetest pursuite of the godly. Thus euer hath God done, and euer shall do as shall be best. Comfort your hearts then beloued euer with this example, and feare not man: but feare, and loue, honor and serue to your dying day this God that can, this God that will, and now doth so bridle an enemy.

A sweete comfort.

Psa. 144. 15

Verse. 27. Smooth dissembling.

10 In the 27. verse, you see what Laban sayth. If hee had knowne of Iacobs departure, hee would haue sent him away

with mirth and with ſongs, with tymbrel & with harp. Thus is his toong changed by the Lords warning, but God knewe his heart. There were many preſumptions by former facts how hee would haue liked his departure if hee had bin made acquainted with it, but it is beſt now to ſay the beſt, and gracious is that God that can pull ſuch words out of a man diſpleaſed, and force him to ſpeake nothing but faire where hee will haue it ſo. Let all ſnuffers and brow beaters of honeſt men conſider this, and ſee if they can doe what they liſt.

Verſe. 29. How the godly and wicked differ.

11 I am able to do you euill ſayth Laban, but God hath forbidden me &c. Where wee may ſee a difference betwixt the godly and vngodly men. The firſt ſpeake and boaſt of iuſtice and equitie, ſaying, this or that is due to you by right, and to your offence, but the ſecond boaſt and braue it euer with their power and might, ſaying this and that I am able to doo, as Laban did heere, I truſt we are reſolued ſoone whether to follow.

Verſe. 30. The gods of idolaters.

12 In calling thoſe idols his Gods, ſaying, Why haſt thou ſtolne my gods, he bewrayeth vnto vs what all idolaters and ſuperſtitious perſons do and thinke, whatſoeuer they ſay, namely, euen make and vſe, repute and take ſuch things as they worſhip beſides the true God, for their gods. And what ſkilleth it for the name, when there is proofe of the thing.

Verſe. 31. Iacobs anſwere to three obiections

13 In Iacobs anſwere, cary your eye to Labans obiections which were 3. Firſt, that being his ſeruant, he fled away ſecretly, ſecondly, that hee tooke away his daughters and their children, being ſo neere to him in bloud without his priuitie, and thirdly and laſtly why he ſtole away his gods, vnto all which Iacob anſwereth, but diuerſly, for to the two firſt hee ſayth playnly it was becauſe he was afraid, and thought that Laban would haue take his two daughters frō him: wherein we may note ꝑ open ſimplicitie & vprightnes of Iacob, in telling the truth euen as it was indeed, without ſuch colors & cunning as mē vſe in theſe days. To the third he anſwereth by a ſtout denyall, referring him not only to ſearch all that euer hee had, but offering the party to death with whom any ſuch thing might be found. By which vnaduiſed ſpeech

Rashnes in Iacob. Reade Gen. 44. 9.

he rashly ouershot himselfe, and would haue bin as sory as euer was Ieptha when his daughter met him, if Laban had taken him at his word, and found the gods with Rachell, Iacobs deerest wife. Wee learne therefore by it, that hasty speach may worke much woe, and therefore be we not ouer rash. We knowe none so well as our selues, and therefore good to be so bould to promise innocency for none but our selues for feare of reprose. But yet this is, and this was, and this will be euer, that as euery one is true and good himselfe, so easily thinketh he others to be such, but often deceyued, and so was Iacob heere. Yet as God would it was not then found out, for Rachell made a cunning excuse, as you see in the text, that her father should not search vnder her, where in deede these idols were though vnknowne to Iacob. Such wits haue women often times vpon a distresse, to shift away a shame, which in deede were better neuer deserued, then with any deuise, though neuer so fine auoyded.

As one is themselfe so they thinke of others.

Reade 1. Sam. 19. 13. somewhat to the purpose.

Verse. 36. Some anger lawfull.

14 Then Iacob was wroth, sayth the text, and chid with Laban, a iust anger that hath a iust cause, and is not immoderate. What griefe to a true man to be made a thiefe, and to be burdened with practise that his soule abhorreth. Yet this you see falleth out sometimes, and by name now heere to Iacob, which must worke a stay of minde in vs if a like thing happen. Moses was angry when he saw the calfe, and when Corah rebelled, *Num.* 16. 15. Ionathan for his fathers rage against his friend Dauid, and many moe examples of lawfull anger hath the scripture, so that all anger is not forbidden, but onely such as hath sinne in it.

Exo. 32. 19. Num. 16. 15 1. Sa. 20. 34.

From 38. *to* 43. Properties of a good seruant, and a bad mayster.

15 In the expostulation that Iacob maketh, if you marke it & reade it, is notably layd downe the faithfull vsage of a good seruant, and the vnkind requitall of a bad mayster. A good seruant is not flitting euery day and changing, but 20. yere in a place sometimes as Iacob heere. He watcheth not any wayes his maysters good vnder his hands, but so careth for and regardeth all things, that his mayster prospereth by his faithfull trauell, in the day he is consumed in the heate, and with frost in the night, and his sleepe departeth from his eyes, for thus speaketh Iacob of

himselfe.

himſelfe. An vnkinde mayſter is deſcribed thus, cruelly he requireth of the hands of his ſeruant whatſoeuer is loſt, without regard of circumſtances: he changeth his wages often and euer to the worſe, and at laſt he ſendeth empty away, whome in all conſcience he ſhould reward very liberally. Thus you ſee is Laban charged heere, and let vs be aſhamed of ſuch qualities.

16 Then Laban anſwered, Theſe daughters are my daughters, &c. Now ſee a trick of this world agayne, when a man is byweled, and dare not hurt, then to pretend fauour and loue, and to ſmooth the matter as though he neuer meant hurt, which is not ſo. This iugling the world hath not loſt yet, but God ſeeth truth, and loueth truth. Hollow flattery.

Finally, a couenant of loue Laban will haue made, becauſe his conſcience accuſed him of euill deſerts. Iacob is content, and letting anger go, maketh them good cheere. Laban ſweareth like an idolater, and Iacob aright, conſider you both: of a rough beginning, there is a ſmooth ending. Laban taketh his leaue, and departeth quietly, and all is well. O able God, and carefull God for thy children euer, make vs thy ſeruants faithfull and true, that in all ſtormes we may finde thy fauour, and of all feares no worſe an end then in thy mercy may be to our comfort, as this was now to Iacobs. A quiet ende of all troubles.

Chap. 32.

The chiefe things of this Chapter are theſe.

The meeting of the Angells.
The meeting of his brother Eſau.
And his wreſtling with the Angell.

FOr particulars, let vs remember that but euen now was ended Iacobs feare of Laban, and his bad meaſure that he was

A succession of feare to the godly.

euer like to offer to him and his, had not God restrained him, and now followed presently at the ende of that the feare of his brother Esau, whome hee must meete. What sheweth this vnto vs, but the continuall succession of feare vpon feare, trouble vpon trouble, and tryall vpon tryall vnto the godly, to the true teaching of vs what to expect, and wherewithall not to be dismayed if it happen, for it is the lot of Gods decrest.

Finis vinus mali gradus est futuri.

God comfortable, and in fit time.

2 We see heere a multitude of Angells meete Iacob as hee setteth on his iourney. Where first marke the thing, and then the opportunitie of it touching time. For the thing it selfe, it truly confirmeth this doctrine, that God giueth his Angells charge ouer his elect to attend and defend them as shall seeme best to his great mercy and infinite wisedome, so saith the Apostle, are they not all

Hebr. 1. 14. ministring spirits, sent forth to minister for their sakes which shalbe heires of saluation? so saith the Prophet, the Angels of

Psal. 34. 7. the Lord pitcheth round about them that feare him, and deliuereth them: yea, hee hath giuen them charge ouer euery one

Psal. 91. 11. that putteth his whole trust in God, and committeth himselfe wholy to his protection in all temptations, to keepe such an one in all his wayes. And they shall beare that person in their hands that

2. King. 6. Act 12. Ezek. 19. hee hurt not his foote against a stone. Examples in Elizeus, in Peter, in many mo. It derogateth therefore greatly from the mercy & care that God hath for his to say euery man hath but one good Angell and one bad, for euery man and woman fearing God hath many as Iacob had heere, and euen so many as any way shall be needfull in his wisedome that euer knoweth what is expedient & fit. Secondly for the opportunitie of this vision, you see how great it was, euen then when Iacob was setting forward to meete with his brother Esau, of whome, he was very greatly afrayde, not only for himselfe, but for those with him that were as deere to him as his life. What they taught Iacob by thus appearing vnto him, we may all very easily conceyue surely euen this, that though he were weake, yet was he strong, strong I say by God, and the might of his power, who should neuer suffer him to miscary, whilst he had an Angell in heauen to send with him, but would so stand on his side against Esau, that all should be well, and with

ſafetie paſſed ouer. O this God, this God of ours, doo wee not ſee him? Since this booke began haue wee not ſeene many teſtimonies of his loue, and care not only to help and comfort, but euen in the nick to doo it when there is moſt neede, and when his childs heart is downe in the body by ſome occaſion. Neuer any more notable then this to Iacob heere, and therefore let vs marke it, and of them all conclude how bleſſed the man is that hath the God of Iacob for his help, & whoſe truſt is in the Lord his God.

3 The next thing we may marke, is the counſell of Iacob vnder Gods bleſſing, taken of him to pacifie his brother, and to haue a good meeting. First he ſendeth meſſengers to him, to ſignifie his comming, leaſt by ſtealing by him he might iuſtly offend. Secondly, he deuideth his people and cattell as you ſee. Thirdly he prayeth. Fourthly and laſtly hee ſendeth a preſent. In all which we may note two things. First, that the godly haue neuer bin deſpiſers of meanes, though their truſt in God, and aſſurance of his helpe were neuer ſo great, but wiſely and with good pollicie and diſcretion they haue diſpoſed themſelues to vſe the ſame as God directed. Secondly, that it is lawfull to vſe ſubmiſſion in ſome ſort to the wicked, and that religion ſtandeth not in ſtubbornes and frowardnes, and diſdainefull, proude, and vndutifull ſpeaches, as ſome imagine.

The godly vſe meanes. *V.* 3. 4. 5.

In worldly things. My Lord Eſau.

4 Theſe meſſengers thus ſent of Iacob to giue his brother notice of him, returne againe and tell him that Eſau commeth to meet him with 400 men, whereupon ſayth the text, Iacob was greatly afrayd, and ſore troubled, not knowing what Eſau meant by bringing thus many with him (which of like Eſau did onely for pomp and to ſhew his power) but fearing the worſt, as nature is apt in the very beſt. The thing that we are to note in it, is, how hard it is euen for Iacob, ẏ is a very extraordinary mã. to cleaue ſtedfaſtly vnto God in perill & danger, and to ouercome by faith ſuch falſe feares as will muſter thẽſelues before his eyes. We ſaw before how God had comforted him by ẏ hoſt of Angels that met him, yet now euen now againe when hee heareth this newes, the infirmitie of fleſh appeareth, and Iacob is ſore afrayd. Knowe wee then our mould what it is, and if ſo notable a man

Verſe. 6.

Verſe. 7. How hard it is for the beſt to cleaue ſtedfaſtly & ſtrongly to God.

as Iacob, after so many incouragements, haue yet imperfection of faith, see wee it downe that great is our neede farre farre vnlike Iacob to pray for faith, that the Lord may increase it in vs euer more and more. See againe in Iacob euer as we go the life of man, feare after comfort, and comfort after feare, ebbings and flowings, risings and fallings, so wee go along, and so wee shall ende.

The right vse of meanes.

5 That he falleth to prayer after he had deuided his companies, see both the right vsage of lawfull meanes, and the true cōfort in all distresse what soeuer it is. The right vsage of meanes is with prayer, and the right vse of prayer is with meanes if God offer them: these, one exclude not an other, but both ioyne together as louing friends, and thus ioyned and ioyntly vsed, the Lord giueth his blessing to the best. The true comfort in all distresse, we see heere is to flye to God by prayer, to cast vp our eyes, hands, and harts to his holy Maiestie, that hath written his faithfull in the palmes of his hands, and cannot forget them. This now is Iacobs refuge chiefe and most comfortable. O God of my father Abraham, and God of my father Isaac, looke vpon me &c. We know how he sped, and what promise we haue at this daye if we knocke, therefore vse we the like in our distresses, and expect in comfort his assistance.

Verse.9. Parents pietie a comfort to the children.

6 In the Prayer it selfe, consider how sweete it is in the childs wo, for him to be able to remember that his parents were godly and in fauour with the Lord. Then conceiueth hee comfort, that hee which loued the stock, will not cast away the branch, but graciously respect him, and therefore to his comfort he crieth O God of my father, such an one and such an one that went before me, looke vpon me, and haue mercy vpon me, thou wast his God full good and full kinde, euermore, shew mercy now to his seede according to thy sweet promise, and so forth. A great cause to make parents godly if there were no other, that their children euer may pray as did Iacob, O God of my father, &c. 2. Consider how he groundeth both prayer and hope, vpon word and promise, saying, Lord, which saydst vnto me returne &c. So let vs doo, and not first do rashly what we had no warrant for, and then pray

Prayer hath her strength from promise.

to God for helpe, wherein we haue no promise: yea if you marke it, he repeateth this promise ouer againe in the twelfth verse, it was such strength vnto him to consider it. Thirdly not merit, but want of merit is his plea. I am not woorthie of the least of al thy mercies, &c. Which beateth downe all Popish pride, and biddeth them learne, that surely if Iacob wanted woorthines, and woorthines of the least, they are no Iacobs but farre behinde him, and therefore much more vnwoorthie mercies many, and mercies great which yet God bestoweth. Secondly, it mightily comforteth vs against that fiery dart of the diuell, wherewith hee often troubleth some weak ones, namely ỳ they are vnworthy vile & wretched, and thus and thus vnworthie, therefore they may not pray to God nor expect frō him any fauour. Ah wicked spirit auant: for do we see here Iacob driuen away from God with any vnwoorthines, no no: but in the humble confession thereof, notwithstanding it all he commeth to God, and so doe wee comfortably and boldly. For though our vnwoorthines bee more then Iacobs, yet is it not the measure onely that God hateth but the thing, and if here we see the thing no reason to driue from God, where it is acknowledged, surely no more is the measure neither where that also is confessed and bewailed truly. Lastly, consider here he alledgeth his weaknes as a reason to moue God to mercy: for I feare him saith he, least hee will come and smite mee and the mother vpon the children. What a comfort is this that wee should haue warrant in the word to vrge God to mercy by reason of our wants? Sathan perswadeth vs we must runne away by reason of our wantes: but you see he lieth, and the contrary here is our comfort. Yet see this further. Iacob was comforted many waies as you sawe before, that hee should not feare, yea by an hoste of Angels that met him, and yet he feareth. This was a great infirmitie of fraile flesh in Iacob you must needs confesse, and yet so farre is Iacob from being daunted with this to keepe from God, that euen because of it hee goeth to him, and not hiding it nor fearing the discouery of it, layeth it before the Lord as an argument to moue him. How then shall we doo quite contrary to what we see here, and say O I dare not, I dare not, I am so weake and euer fearing that God will not heare mee. Moue him as Iacob moued him, & say as Iacob might haue said.

Iacob pleadeth no merit.

Note this comfort.

Verse 11.

Truth Lord I haue had many comforts and helpes of my faith to driue all feare farre from me, and to assure me of thy care, and yet Lord I feare stil, thou maist say therefore to me O thou of litle faith I will no more regard thee, but Lorde such is not thy sternnes to thy children. What moued thee therfore first to yeeld me comfort, let it moue thee stil I most humbly beseech thee, for they both stil remaine, to wit thine owne goodnes and my imperfection. Thine remaineth, and mine is not yet gone quite as it should, Lord then helpe me for yet I feare. Thus shall we follow Iacob rightly in this place, and let him thus profit vs.

Ve.10.etc Rich, marchantes consider this.

7 I cannot omit this godly remembrance that Iacob here maketh of his first estate when he came into the countrey, and of his estate present now when hee doth returne. With my staffe saith he, came I ouer this Iorden & now haue I gotten two bandes. A notable meditation morning and euening for rich marchantes, wealthie lawyers, and men and women of all degrees. whom God hath exalted from litle too much, or from lesse to more any way: and would God we thankfully might thinke of it often

Weapons.

8 By the way also we may consider the difference of times and maners of men. Then Iacob trauelleth into *Mesopotamia*, with a staffe or rod in his hand and safe inough. Now if we will go but to the next towne, swords and speares, and gunnes are necessary, or els we smart for it: so changed are times and men in them.

Verse 13. Presents and gifts, appease anger.

9 Then Iacob maketh readie a present for his brother Esau, the fourth and last of his Counsels as I noted before. The greatnes of which if ye marke it, sheweth vs how dearely peace in the land of *Canaan* is to be bought, and what we must be content to depart from for the same. Vnderstand by the land *Canaan*, our own country and home where we haue been born and brought vp, learned and liued in the light of the truth, & how precious in our eyes should the peace therof be? What Sheep and what Goates, what Camels and Colts, what kine and what bullockes, what treasure and substance of any condition, should we willingly part

withall,

withall, still to keepe that? Understand by *Canaan*, the truth of the figure euerlasting heauen, and what ought we to part withall to purchase that? Surely not with as much as Iacob doth here, but with all that euer we haue, euen like it selfe, if so the case require. For hee that loueth house or land or any thing more then that, is vnworthie of it. So then possesse wealth, that we willingly part with it, if the keeping must part vs and our heauenly country.

Verse 24. Iacobs wrestling.

10 All thinges thus ordered and the presentes dispatched away, night is come, and hauing gotten ouer his wiues and children and all that he had, ouer the ford Iabbock, Iacob himself is left alone, when there commeth a man and wrestleth with him. The text saith a man, but it was God in the forme of man. Which wrestling as it was a very extraordinary thing & strange, why it should be to such as doo not vnderstand it: so was it a notable thing and full of instruction to vs if we do vnderstand it, and consider of the Lords dealings and purpose herein, both with Iacob and others his faithful euermore. First then this wrestling warned and forewarned as it were Iacob, that many struglings remained for him yet in his life to be rume through and passed ouer, which were not to discomfort him, when they hapned, for as here, so there he should go away with victory in the end. Secondly, it described out the condition not onely of Iacob, but of all the godly also with him, namely, that they are wrestlers by calling while they liue here, and haue many & diuers things to struggle withall and against, some outward, some inwarde, some carnall, some spiritual, some of one condition, some of an other, which all, yet through God they shal ouercome and haue a ioyful victorie in conclusion, if with patience they passe on, & by faith laie hold vpon him euer in whom they only can vanquish, Christ Iesus. Thirdly, it was God, not man, yet man appearing, & God hidden, to tel and teach vs ꝑ in all our assaults, trials, and conflicts, it is God ꝑ we haue to do withal, and ꝑ entreth ꝑ lists to wrestle with vs, to the end our strength may appear, although not God but mā or some other means appear vnto our outward eies: which thing is a matter of great moment to al faithful to be remembred euer: for we shal therby cōceiue great comfort & lesse feare, knowing ꝑ no euil

The doctrine and vse of this wrestling.

can come in the end from such an aduersarie, whereas the ignorance or forgetfulnes of this maketh vs runne too violently vpon the outward causes or causers and so to offend. It mightily staied Iob that he saw it was God ẏ wrastled with him, & did not barely respect the second meanes. Fourthly, it discouered the strength whereby Iacob both had and should ouercome euer in his wrestlings, euen by Gods vpholding with the one hand, when he assaileth with the other and not otherwise: which is an other thing also of great profit to be noted of vs, that not by any power of our own we are able to stand, and yet by him and through him conquerers and more then conquerers. Fiftly, it is said, that God saw how he could not preuaile against Iacob, which noteth not so much strength in Iacob as mercy in God euer kinde and full of mercy. Compare it with a speech not vnlike vnto it in the 19. of Genesis where it is said, I can do nothing till thou be gone, &c. Gods
Ge. 19. 22. camot, is his wil not, for loue that he hath vnto his children, and liking to be euen ouercome by their faith. Sixtly, he touched the holow of Iacobs thigh and it was loosed, so that Iacob haulted. Whereby we may see how the godly wrestle with temptations in this life and ouercome, surely *sic vincunt vt vulnerentur*, so they ouercome, that yet now and then they get rappes, and wipes. Dauid was a notable wrestler, yet sinful flesh gaue him a foule venye or two, though he rose againe like a good wrestler by true repentance, and had the victorie against that fall. So all the godly by one imperfection or other, we see they get wipes, though in the end all is well by the strength of him that gat no rappe vnto sinne, Christ our dear sauiour & true ouercommer. Seuenthly, that the Lord saith to Iacob Let me go, it wonderfully commendeth Iacobs tollerance of the Lords wrestlings, till himselfe gaue ouer and would depart: and to vs it giueth this doctrine, that when God doth trie with vs by any temptation and crosse, by any assault and spirituall exercise, we should not be content only for a day or two, or while we thinke good, but euen so long indure his good pleasure, till himselfe do giue ouer of himselfe, not prescribed nor appointed by vs: which because it is a great matter for our frailty to do, therefore we may boldly pray that the Lord would in mercy consider our strength, and according to his promise laie no more

vppon vs then hee will make vs able to beare: but giue the issue with the temptation in due time to his glory and our good. Lastly, that Iacob saith, Hee will not let him go except he blesse him: It teacheth vs to be strong in the Lord when soeuer we are tried, and euen so hartie and comfortable, that wee as it were compell the Lord to blesse vs ere hee go, that is, by his mercifull sweetnes to comfort our hearts, and to make vs more and more confirmed in all vertue and obedience towardes him, yelding vs our praier as farre as it may any way stand with the same, with force and violence as it were offred on our partes to the Lord, be highly esteemeth and richly rewardeth euermore. Thus did the woman of *Canaan* wrestle with him and would not let him goe, till hee had blessed her in her daughter. Thus did Anna wrestle with him for a childe and let him not goe, till shee had him: and so many others faithfull men and faithfull women in their seuerall cases. And thus doe you see how profitable a thing this wrestling of God with Iacob is, if it be well considered. Many are the conflicts of all them that will serue God with a good conscience, and God knoweth what yet hangeth ouer any man or womans head, that they shall tugge withall before they dye. Whatsoeuer it is turne to this place and consider these thinges, follow and fulfill as the Lord inableth you this course, and Gods truth for your warrant, you shall wrestle well, and to your great comfort in the end.

Mat. 15. 1. Sam. 1. Cant. 3. 4. 2. Kin. 4. 30

11 Iacobs halting, some haue resembled, if you list to heare it in this sort. First that it should betoken an halting posteritie that should come of him, for many of them. Others haue saide, that his good legge noteth the godly who walke vprightly before the Lord, and his bad legge, the wicked that euer hault and are not sound. Others, that his good legge noteth the spirit in man which is strong and willing, the bad legge, the flesh which is fraile and weake, &c. That the Iewes eate not of that part, was a ceremonie of that people who had many moe. Much better should they abstaine from all halting in Gods seruice and true religion, then from the part that was touched, but that flesh and blood is more busie in matter of shew and outward obseruance,

Verse 31. The Allegory of Iacobs haulting.

Read Heb. 12. 13. 1. Re. 11. 21

then in matter of weight, and inward truth. Thus let it suffice to haue profited by this Chapter.

Chap. 33.

The chiefe matter of this whole Chapter, is the reconciliation of the two brethren, Iacob and Esau when they met. Which how it was in the discourse thereof we shall see.

Verse 1. In peril not amazement, but counsell is conuenient.

WHen hee saw his brother Esau comming and with him 400. men, hee diuided the children to Leah and to Rahel and to the two maides. Wherein wee see thus much, that a wise man is not so smitten out of his wits with a danger when he is in it, that hee cannot tell what hee doth, as many men are, but hee gouerneth his feare and keepeth it within limits, hee casteth about in good discretion and abilitie of minde what is best to be done, he concludeth quickly, and executeth speedily his determination, and so all being done that he can, for his part he committeth the whole to his gracious God, to blesse and giue successe to as his will shall be. This let vs marke in Iacob heere, and by it hereafter staie such amazements as many of vs vse to be subiect to in a distresse when it commeth.

Verse 2. The godly haue their affections.

2 Hee put the maides and their children foremost, and Leah and her children after, and Rahel and Ioseph last. Which if it were done in respect of securitie and safetie to one more then an other, we see then in the godly how affections haue place. To the maides he wisheth well, and to their children, but to Leah better, and to Rahel best of all. Thus are good men, men, and subiect as I say to humane affections in their measure. But if he put Rahel hindermost, because shee had but one childe, then sauoreth it of order as was said before. The former for my part I rather thinke, for we haue seen before his exceeding loue to Rahel, & in ꝑ former Chapter this reason was giuen of diuiding the

people,

people, That if Eſau come to the one company and ſmite it, the other company ſhall eſcape. Therfore euident as I thinke what he meant to Rahel when he ſet her laſt. *Verſe 8.*

3 Then hee went before them himſelfe, and bowed to the ground ſeuen times vntil hee came to his brother Eſau. His going before, a notable argument of his faith. For God hauing ſaid vnto him, I will bee with thee, in the aſſurance of this which his heart beleeueth, hee marcheth forward. His loue alſo appeareth to his charge that followed him. For what part they take he wil take, and that firſt and formoſt, yea hee will interpoſe himſelfe betwixt them and the danger, that he may auert it from them if God ſo will. A paterne of a good ſhepheard, of a good parent, of a good maiſter, and in deede the office of a couragious Captaine. His bowing as it was a token of his ſubmiſſion to his brother in worldly thinges, ſo may it reſemble the eſtate of the Church in this world, ſtooping and bowing ſubiect, and vnder their pompe and ſtate in this life, who in the next ſhalbe moſt miſerable for euer and euer. The glory of the wicked is here, and the godly are vnder, the glory of the godly is in the next life, and then the wicked ſhall be vnder. Haue we patience then and tarry the time till it may appeare what we are. Iacobs going before all, ſhewed his faith and loue. 1.Ioh.3.2.

4 Then Eſau ranne to meete him, and imbraced him, and fell on his necke and kiſſed him, and they wept. O the power of God to turne all hearts which way he will. Now be we iudges our ſelues whether it be not true that Salomon ſaith: The Kings heart is in the hand of God, and as the riuers of water hee turneth it whether ſoeuer pleaſeth him, yea hell and deſtruction, are before the Lord, how much more the hearts of the ſonnes of men. Where is that of Eſau now, the dayes of mourning for my father will come ſhortly, and then will I kill Iacob? The Lord, euen the mighti: and mercifull Lord, hath wiped it out of his mouth and heart, out of his minde and purpoſe, and out of his might and power. And here is a change farre fitter for a brother. Glad was Iacobs heart when hee ſaw this I warrant you, and glad were all his people. Bleſſed be God that can ſo cheare his children euer, and ſo ſitteth in the hearts All harts in Gods hand Pro.21.1. Pro.15.11.

of their threatners that they cannot moue, but as he will. Who will not trust in this God in all his distresses, that he shall worke for him and chaunge hearts to his best comfort euermore. Is he the God of Iacob alone, are all his promises come to an ende when Iacob is helped? No, no: we also are his, and he is ours, dearer to him then his owne life when time was, and for vs therfore also shall he thus worke in the hearts of men as shalbe good for vs if we cleaue to him. What can a thundring scolding enemy do to you or mee more then Esau could do to Iacob. If you will thinke of nature, God is stronger then nature, and therefore can effect more. Be it vnto vs then in the Lords blessing, euer an increase of our faith this example. Something again as a means consider of Iacobs humilitie, who bowed himselfe so to his brother. Doth not God blesse it to a good effect? *Sic ventos vincit, dum se submittit arundo, impulsu quorum robora celsa cadunt.* So ouercommeth the reede the windes, by bowing to them, when the mightie Okes are ouerthrowne that bow not. Humilitie then in religion, as pronuntiation in Rhethoricke, the first point, the second point, the third point and all in all. Where pride is, there is shame, but where humilitie is, there is wisedome saith Salomon. And surely, It is better to be of an humble mind with the lowly, then to deuide the spoiles with the proud, &c.

August.

Pro. 10. 2.

Pro. 15. 19.

Verse 6. Children the gift of grace.

5 Then Esau asked him of the women and children, to whom Iacob answered, They were his children whom God of his grace had giuen him. Therein acknowledging children to bee not onely the gift of God, but the gift of his grace to as many as haue them, which is a great comfort if it be well marked to all fathers and mothers of children. Againe before a bad man, yet he speaketh religiously, and Esau maketh no iest at it as bad as hee was. Wee frame our selues too much to comparry and prophane spirits in our dates, scoffe at any thing that sauoureth of religion.

Verse 8.

6 Next hee asketh him of the droues which he met: not that he was ignorant, for the seruants that carried them had told him, but ꝑ he wold take occasion to thank Iacob for them after some shew of refusall. Iacobs suing for fauour by them hath been tou-

ched

ched before and ſhewed to be lawfull. Eſau his ſpeech that hee had inough, ſheweth the pride of rich mens hearts, bragging ſtil of their plentie. Iacobs faire praying, the policie of the holy Ghoſt to ſtaie anger. *Mollis reſponſio frangit iram.* A ſoft anſwere breaketh wrath, it hath been oft noted. When he ſaith He hath ſeene his face as the face of God. His meaning was, that in that chaunge of countenance from that which he feared, hee ſaw euidently Gods face, that is his worke, prouidence and mercie, and therefore his heart ioyed in it. His terming of his preſent to be a bleſsing, hath this reaſon, becauſe gifts were giuen of the godly that gaue them willingly, with bleſſings and praiers and wiſhes of all proſperitie with them. Contrary to the courſe of many in our daies, whoſe preſents and gifts by the ſame reaſon may bee called curſings, becauſe with them (hand and hart going not together) they wiſh euill, as the diuel choake him, or ſuch like.

Verſe 9.

Verſe 10.

Verſe 11. 1 Sam 25. Abigael. 1. Sam. 30. Dauid.

7 Thus Eſau is appeaſed, and his wrath departed, meanes haue preuailed, and hee is not obſtinate. We haue men and women within compaſſe of our knowledge, whoſe wrath can neuer be appeaſed by any meanes that either the parties themſelues or any friends for them can make. No ſubiection, no ſubmiſſion, no wordes, no deedes, can ſtirre them a iote. And yet they would be loth to be called Eſaus, much more impatient, if a man ſhould ſay farre worſe then Eſau. But they ſee themſelues whether indeed it be not ſo: when Eſau is intreated and they cannot, to that which God and grace and the perill of damnation perſwadeth vnto. God is loue, and without loue, without God, and conſequently, caſt away for euer.

Manye worſe then Eſau for anger.

8 Iacobs care of the cattell to driue as their paſe will indure, moſt fitly ſheweth the duetie of a carefull and good Miniſter, euer to haue an eye to the weake ones in his flocke, that cannot indure what the ſtronger can, and ſo to regard all as he ouerdriue not any. Better it is that the able go more ſoftly, then the weake and feeble ouer faſt: for the one hath daunger the other none. Let haſtie ſpirites conſider this, that neuer knew what bowels in deed a true Paſtor hath to the whole, and not to ſome few

Verſe 13. A patterne of a good Paſtor.

Note.

singled out in a partiall affection, and for some shew of that which indeed is not in them. They are all the Pastors care, and he must in conscience driue as the weakest may indure, not hurling & hasting to the abilitie of some, & vtterly ouerthrowing the greater part. A good Phisition of the body doth not desire to cure hastily, but surely and soundly: and why must the Phisition of the soule his praise, consist in haste? You may conceiue a fault though I paint it not. *Ne sutor vltra crepidam.* Let the shoomaker go no further then his shooe. *Tractent fabrilia fabri*, And let Carpenters meddle with Carpenters worke. The Pastors office is aboue their reach, if they loued not to haue an oare in other mens boats: and he that hath called him to it, counted him faithfull and put him in his seruice, hath indued him with discretion, and assisteth him with a conscience to cõsider his charge, who be strong, and who be weake, what might be done, and what is conuenient and profitable to bee done, with the discharge in singlenes before his eyes, that is the shepheard of shepheards, and chiefe Bishop of our soules, Who art thou that iudgest an other mans seruant, he standeth or falleth to his owne maister. Thou art not the Pastor, and therefore hast neither his bowels, nor knowledge. His course and reasons thereof haue an other iudge. Iacob may not haue more care of brute beasts, then Ministers must haue of Gods people, but he wil not ouerdriue the very weakest, no more must the Minister if he meane to saue and not kill. Haste hath made waste, that I can tell, and more leisure would haue been better speed. Remember Iacob here.

Rom. 14.

Verse 20. Iacob thankfull after deliuerance.

9 And lastly, still see the practise of faithfull men euer when God hath been mercifull to them, and deliuered them out of danger. Now Iacob buildeth an aultar in the true thankfulnes of his soule vnto God for this great mercy and deliuerance of him from his brother Esau. And hee calleth it the mightie God of Israel: giuing to the signe the name of the thing which it signified, which is vsuall in the scripture. Thus would he publish Gods goodnes in his safe-being, with all his after all dangers. Would God it might kindle some heat in our hearts and consciences, to consider our selues, the daungers that we haue been in in our

dayes, the daungers of the lande wherein wee inhabite, the daungers of our deare and nurcing mother, her moſte excellent Maieſtie for our ſakes, becauſe ſhee loueth vs with a true loue, not keeping the bodie onely in an earthly ſafetie and well being for earthly commodities, but chiefely procuring our ſoules comfort, and defending the ſame vnto vs againſt all malice of mightie powers. The daungers of wife, children and friendes, and now our ſafetie and deliuerance from all our feares, our quiet ſitting vnder our owne Vines, without noyſe of Drumme, ſound of Trumpet, neying of Horſes, roaring of Canon, clattering of Armour, cries of the ſlaine by day and by night. For this hath the Lord done for vs, and what ſoeuer it is in our eyes, ſurely it is wonderfull euen through the world. All nations ſee our happines, the wicked gnaſh their teeth at it, the godly haue ſent vs their gratulations, and they bleſſe GOD for vs. But where now are our Aultars? That is, where are our thankes and moſt gratefull ſonges of our deliuerance? We haue found mercie as Iacob did, yea farre more, for greater Eſaus haue come againſt vs, then did againſt him, not with foure hundreth men, but many thouſandes, to captiuate vs for euer as their ſlaues when they had ſlaine their fill. And yet wee liue, and by God onely who hath ſtraungely reuenged vs vpon them that would thus haue eaten vs vp. Yet with Iacob we build no Aultars. That is I ſay againe, wee giue not thankes for the cuſtome of our time, as hee did after the manner of his. At the firſt peraduenture wee did, but it was ſoone at an end. Now we are fallen into a dead ſleepe againe, and both God and his mercy is forgotten. Our daunger alſo as if it had neuer been. But in the Lord I beſeech you, let vs awake againe, looke vpon Iacob heere what hee doth, and euery man and woman follow his example. Build God an Aultar, not in earth with lime and ſtone, but in your heart of moſt kinde and thankfull remembrance for all his mercies to the land, to our dread ſoueraigne, to our ſelues, our ſoules and bodies, to our wiues and children, to our neighbors and friendes, and infinite wayes that wee cannot name. Bleſſe his Maieſtie for them, and let not the remembrance die, till you dye your ſelfe. A thankfull heart is all that the Lord

seeketh, and it is all that in deed we can doe to him. The childe vnborne hath cause to thanke him, and much more we that enioy his mercy at this present houre. The Lord touch our harts that they may feele, that Lord loose our tongues that they may speake, and the Lord inable both heart and tongue to continue praises vnto his maiestie, not for a day or twa, but whilest breath goeth through our nostrelles, and we remaine. O our God of mercie, blessed be thou, blessed to day and blessed for euer: blessed with heart, and blessed with soule: yea blessed with the soule of our soules: for we were dead & now liue, yea as sheepe appointed to the slaughter after strange tortures and torments before, so were wee: but the snare is broken and we are deliuered: we released, and our enemies crawling in the bottome of the sea. Thou hast done it O God our God, and to thee be praise for euer and euer for it. Amen, Amen.

Chap. 34.

The chiefe heads of this Chapter are these three.

The defiling of Dinah the daughter of Iacob.
The fraud and subtiltie of her brethren,
The cruel murder they committed for that cause.

Verse 1. Womens needles going abroad.

COncerning the first, the text saith, *Dinah* went out to see the daughters of that country. That is, shee went a walking to gaze and see fashions, as women were euer desirous of nouelties, and giuen to needles curiositie. Shechem the sonne of Hamor Lorde of that countrey saw her, and presently tooke her, laie with her, and defiled her. This was the fruit of her needles ietting abroad being a young woman. A profitable example to warne all youth honestly minding and meaning, to beware, and to keepe within: for it is safe, it is sure, it is credite so to doe. Libertie and loosenes hath spoyled manie

an one as it here did her. Which the wise Syrach well knowing, willeth all that haue daughters to keepe their bodies and not to shew any cheerfull face to them, that is, not to be fond ouer them and readie to grant them what libertie witlesse youth may wish to haue, but rather to marry them with all good speed, and then is a weightie worke perfourmed. Salomon indued with such deepe wisedome, noteth it as a propertie of an vnchast woman and giuen to filthie delightes, that her feete cannot abide within her house, but now she is without, now in the streetes, and lieth in wayt at euery corner. The Apostle Paul againe as a thing that greatly disgraceth any woman liuing layeth it downe, to be idle and to go about from house to house. For this wil make them also prattlers and busie bodies, speaking thinges which are not comely. Dauid compareth a good woman to a vine vppon the walles of the house, because she cleaueth to her house, and keepeth within euen loth to be gotten out except the occasion be good and iust. Others haue compared her to the snaile, that hath euer her house vpon her backe.

Syrach 7. 24.

Pr.7.11.&c

1.Tim.5.13

2 Obserue the consent of parents regarded here euen by the Heathens. For Shechem beggeth of his father that he wold get him this mayd to wife, that is, that hee would procure Iacob her fathers consent, and giue his owne also. Of which hauing spoken els where at large I stand not now. But shame it is for vs to be worse then Heathens.

Verse 4. Consent of parents

3 This euil newes is brought to the old man euen to Iacob I meane, that his daughter Dinah was thus taken vp and defiled. Whose woe what it was for so great a wrong, let parents iudge that know parents hearts: Neuertheles his soones being with his cattel in the field, Iacob saith the text held his peace till they were come. Thereby declaring that a wise man rusheth not by and by into actions according to his griefe, or when his affections are hote but staieth himself, moderateth his heat, and ouerruleth his passions til quieter minde may better deliberate of a due course. This is grauitie, this is wisdome, and this is strength that greatly adorneth any which hath it. The want of this hath

Verse 5. Oportunitie to be expected, and griefe brideled.

caused great repentance when it was too late, and daunted the credit of verie many for staied gouernment of themselues. Iacob I say held his peace.

Verse 7. Whordom of good ones euer abhorred.

4 When his sonnes came home they also heare the matter, and it grecued the men saith the text, and they were verie angry, because hee had wrought villanie in *Israel*, and lien with Iacobs daughter, which thing ought not to bee done. See how wee ought to bee affected to this kinde of sinne, which filthie flesh so ioyeth in. Iacobs sonnes abhorre it, detest it and lothe the verie thought of it: so should wee, they consider circumstances that increase the foulenes of it, as that it was in *Israel*, that is amongst a people professing God, that it was with Iacobs daughter that is such a noted mans daughter for pietie and religion, &c. so should wee, and euer knowing sinne to be sinne, yet to knowe that circumstances make sinnes greater and greater. This argueth loue of God, loue of vertue and feeling of sinne, which euer are arguments of Gods holie spirite in vs. Compare this detestation and religious anger in Iacobs sonnes against this sinne, with the iestes and gibes that fleshly worldlinges make of it, and with the prettie excuses that our holie fathers in *Rome* doe vse. *Si non caste tamen caute*, if not chastly, yet charily, &c.

Ver. 8 *&c* A fond father ouer his childe.

5 From the 8. verse to the 13. you haue Hamer his Oration or persuasion vsed to Iacob and his sonnes, to obtaine their good wil that Dinah might be married to Sychem. Read it and marke it, and you shal see nothing but a fond speech of a fond father to satisfie the lust of a loose sonne, who both as he was his father, and as he was the gouernour and magistrate of the country, should sharply haue punished such behauiour in his childe. But peraduenture it was eat after kinde. Such father in his youth, such sonne in his. Howsoeuer surely the truth is tried, that *blanda patrum segnes facit indulgentia natos*. A mallie father, maketh a wicked childe. Read the two and twentie of Deutronomie.

6 From the thirteenth verſe to the 18. you ſee the ſubtill courſe which the ſonnes of Iacob deuiſed to be reuenged for the villanie done to their ſiſter, and in her to their whole houſe, their making religion and the ordinaunce of God a cloake to couer their craft, and a meanes to compaſſe their deſire by. No new practiſe you ſee, neither yet for age worne out either of memorie or practiſe in our dayes: who would haue thought ſuch deadly wrath had lodged vnder ſo reaſonable wordes, or ſuche bloudie murther vnder the ſhow of a marriage. Deepe is the heart of man wee ſee, and goodly ſhowes haue dreadfull treaſons, and cruell maſſacres often vnder them. Euen aliances therefore and offred knots of great good will beware betimes.

Religion made a cloake.

7 The conditions agreed vppon betwixt Hamor and Iacobs ſonnes. The conſent of the reſidue of the people wanted, which Hamor their gouernour to obtaine, aſſembleth them togither at the gate accuſtomed, and there by a ſet Oration, ſhoweth them what good ſhould growe to the whole Countrie in generall, and to euerie one in ſpeciall, if they would harken vnto the condition of beeing circumciſed, that thereby there might growe aliances with theſe ſtraungers in marriages with them croſſe either with others. Pretendyng cunningly (whiche is the thing I marke) the publike good, when wholly it was a priuate reſpect that hee had, and a particular pleaſure that hee ſhotte at. Heere is the pollicy then or rather ſubtiltie, which now in our dayes wee ſee ſo riſe. If malice poſſeſſe vs and wiſhe a reuenge, if couetouſnes haue caught vs, and would haue a benefite, or whatſoeuer it is that wee would effect, ſtill the pretence is a publicke good, thus and ſo ſhall the Church bee profited, and thus and ſo ſhall the lande bee inriched, if our deuiſes may haue place, when indeede they tende to as muche good to eyther, as this perſwaſion dyd to the Sichemites, beeyng the meanes

Verſe 21.

Priuate reſpects couered with cloake of publicke good.

whereby

whereby crueltie tooke place, malice and wrath had opportunitie and the fearefull destruction of them all was brought to passe and compassed. Trust not therefore ouer hastily such goodly promises and painted shewes of publike good to bring in an innouation which as this, may haue danger vnder it and yet not doubted.

Innouation dangerous often

8 The silly people consent vnto Hamer his speech, wherby we may learne how dangerous a temptation the promise of gaine and profit is to the ignorant multitude. This winneth and bewitcheth them, this gaineth and getteth them to doo any thing, yea with this both eyes bee dimmed and eares so stopped, that subtil men may worke their wils, and had I wist come euer too late.

Verse 24. Profit perswadeth mightily.

9 Marke againe what power to effect either good or ill, is in the perswasions of great mē to their inferiors. They carry them headlong to destruction if so they wil, and they carry them comfortably vnto good if so they wil. Happie be the gouernours that perswade but wel, and so answer not with their own for the bloud of many. Againe marke here what often els may be seene, that when the Lorde determineth to punish, men haue no power to foresee the peril Iniustice he taketh the wisdome from the wise, and counsell from the prudent.

Verse 24. Great mens perswasions.

10 Thus the inhabitants being inticed to admit of circumcision for an earthly commoditie and respect, the third day when they were sore, Simeon and Leuie the sonnes of Iacob, with swordes drawne come vppon them and kil euerie male amongst them. A bloudie fact and a great murther in mans eyes worthie of great blame, that for one mans fault so many should dye, offering them recompence by admitting their condition, and so deeply deluded by so holy a show. But altogither we may not esteeme it by this, but somewhat consider the reuenging hand of a iust God in it, who wil neuer suffer the wrongs violently offred to his chosen people to escape vnpunished if they cleaue to him. The mightie worldlings may imagine they shall do what they list with vs, and proudly wrong vs, imboldned by their might and our weakenes, but they shalbe deceiued, as is seene to their terror and our

Both father & son are slaine, that filthie lust may haue worthie recompence and sweet meat soure sawce.

comfort

comfort in this example. That Simeon and Leuie were so forward-ſumme in nature we may iuſtly thinke of. For Dinah to them was full ſiſter both by father and mother, where vnto some others, ſhe was but onely by father. Leah was her mother, and the mother of Simeon and Leuie alſo. Againe wee may ſee in this example that ſaying verified, *Quicquid delirant Reges plectuntur Achiui.* For the ſinnes of gouernours the people often ſmart: and therefore happy people that haue a good gouernour. It is a treaſure that of many is little conſidered, and a bleſſing that God is neuer worthily thanked for.

11 Then came the other ſonnes of Iacob vpon the dead, and ſpoiled the Citie. See therein anger how it rageth and increaſeth, being once incenſed and ſtirred vp. One man by example kindleth an other, and violence vpon violence will increaſe ſtill, if we ſtay not quickly. If you marke now the ſtate of this Citie, how the children be fatherleſſe, the women comfortleſſe, no houſe without bloudſhead, murther, and death, their goods ſpoyled in Citie and field, their bodies captiuated which remaine aliue. O heauy woe: would not the heart of any man or woman tremble to offend the Lorde, to feede the fleſh that ſinfully lusteth with ſuch deadly delight, and careleſſe to ſcorne what ſo fearefully punished we ſee of God? How happy Hamor, if his ſinning ſonne had neuer been borne, how happy the ſonne, if hee had turned his eyes from euil, and brideled his luſting heart with vertue and honour. How happy all both old and young, both great and little, men and women, with babes and ſucklings, if God had been feared and ſinne abhorred. This is ſinne in the eyes of the higheſt, a cryer continually for his wrath, till at laſt it come. The Lord giue a feeling, that we truly hate what hurteth & harmeth in this ſort.

Verſe 27. &c. The rage of an offended minde.

Stand in awe and ſinne not.

12 Then ſaid Iacob to his ſonnes, Ye haue troubled me, &c. Pitifully bemoning the danger which this deſperateneſs carried with it, both to him and his, had not God been good, whoſe mercy in deed onely affected, that the countries about did not riſe vp in armes againſt him and deſtroy him quite. The Lord knew how Iacob abhorred this courſe, and yet how perfectly hee hated the

Verſe 30. &c.

sinne of his daughter, wherefore in mercy hee prouides for him, staied all euil that might be against him, and kept both him and for his sake, his, that might else haue perished well inough. I note it to my comfort, and the comfort of many, that maye in their houses and seuerall families, either by children or seruants, or friendes, haue that committed whiche their soules abhorre, and they little knowe of. God is gracious to regarde the innocent, and to turne from his faithfull seruantes that whiche euil committed might procure vnto them, as hee heere did from Iacob. Then marke againe in these sonnes of Iacob, whether for their merites God so increased them and made them his people, or it onely was mercy and no merit. And remember withall, what by Ezechiel God saith vnto them, I meane to the people descended of them, and of like merite with them for this that we speake of. Sonne of man, cause Ierusalem to know her abhominations, & say thus saith the Lord God vnto thee. Thine habitation & thy kinred, is of the land of Canaan, thy father was an Amorite, & thy mother an Hittite. And in thy natiuitie when thou wast born, thy nauel was not cut, thou wast not washed in water to softē thee, thou wast not salted with salt, nor swadled in cloutes. No eye pitied thee to do any of these vnto thee, for to haue compassiō vpon thee, but thou wast cast out in the open field, to the contempt of thy person in the day that thou wast born, and when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood, thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue. Marke you this repitition, Euen when thou wast in thy blood, I said vnto thee, thou shalt liue. That is, euen when thou werst sinful, wretched and vgly to be looked on in thy selfe, yet in mercy I regarded thee, turned my face from thy due desertes, and sayd, Thou shalt liue. Now if there were no merite in this first people, why the Lord should chuse them before all others, but that mere mercy regarded them in their blood, what merit might be in vs Gentiles wild oliues, and behind them far in circumstances sundry of great importance, that we should swell and be puffed vp. Read the whole Chapter in Ezechiel, and thinke in your soule how much

Faults committed in families, sore against the will of the rulers.

The Iewes not chosen for merites.

Ezec. 16. 2. &c.

rather

rather the Lord might complaine of vs generally or particularly as there he doth of them. And what ſhould haue humbled them, let it humble vs, what ſhould haue made them tenne thouſande times thankfull. Let it make vs not onely that way but euerie way dutifull to our liues ende. Moſes was a Leuite, and yet hee writeth this of his father Leuie, an argument euident, that fleſh and blood did not rule in the writing of the ſcriptures, which hardly is drawne to laie downe any ſhame or blame of their auncеſters, but that Gods ſpirite the God of truth and veritie, guided and gouerned the penne of the writer, as beſt was ſeeming to his wiſedome.

The ſcripture written by inſpiration, and not by fleſh and blood.

13 Shal he abuſe our ſiſter as a whore, ſay they? No: yet may not thereon be concluded, that againſt a fault any manner of proceeding is alowed. The fact was wicked, yet the puniſhment ſhould haue been orderly, and with their fathers aduiſe, who chiefly was wronged, and whoſe wiſedome and diſcretion would better haue guided his ſonnes, then they any way could direct him. But this is youth, hotte and fiery, raſhe and vnbrideled, neuer forecaſting what may inſue, but egerly harpyng vppon a reuenge. They neuer thinke of their fathers eſtate and theyr owne in that countrey, that they were but ſtraungers there, that they were but fewe, and that extreame daunger might ariſe both to theyr father and them by this rage. No no, the heate of youth doth firſt performe, and then repent when it is too late. Whither did Cain his outragious anger carry him? Surely his brothers blood was nothing, when furie and anger had taken place. Saul againſt Ionathan, Achab againſt Naboth, Aſa againſt the Prophet with many moe, declare well the effectes of anger, when once it is kindled and incenſed.

Verſe 31. Youth hote and raſh.

2.Chro.16. 10.

Theo-doſius, after his ſlaughter of ſeuen thouſande at *Theſſalonica* in his anger, by the perſwaſion of Ambroſe, layde downe a lawe, that whoſoeuer after ſhould be condemned to death, ſhould haue execution therof deferred for thirtie daies, to the ende, that if anger had anye way made the iudgement too ſharpe, this reſpite and tyme, myght againe moderate it accordyng vnto iuſtice. For *vt fragilis glacies, interit*

Theodoret lib.5.cap. 16.&17.

Ouid.

ira mora. As Ise in time doth melt away, so time makes anger to decay.

Naked excuses.

Lastly, if you marke this answere of Iacobs sonnes, it may shew what naked excuses we content our selues withall, rather then we will acknowledge that we haue done euil. Againe, how vnprofitable speech is to an angry man til the mood be past. Anger so darkeneth the mind, that reason can haue no place. No, reason to a minde incensed with anger, is like a keye to a locke that is iumbled, that is, it can do no good. And as a theefe choseth often the darkest night, and the fisher the water that is troubled: so Sathan to worke many mischiefs in, chuseth a hart when it is troubled with anger. But let thus much suffice of this Chapter.

Chap. 35.

The chiefe matters of this Chapter are these two.

{The remoue of Iacob away from Shechem.
{The death of certaine of his dearest friends.

Verse 1. The care of the lord for his.

COncerning his remoue, the text saith, that then God sayd to Iacob, that is to say then, euen then when his heart was troubled and full of feare, for the bloudie fact of his sonnes in *Scechem.* Where see, the vigilant care of the Lord ouer his in all their distresses, doth hee euer forsake them that faithfully and hartely cleaue vnto him? No no, hee is at hand and readie euen before the trouble happen to bee comfortable to vs, because this is essentiall in him, and not accessory.

Verse. 1.

2 Marke how he biddeth him go to *Bethel* and there build an Aultar vnto God, that appeared vnto him when hee fled from his

brother

brother Eſau, why if you remember or looke the place Iacob there promiſed, that if God would be with him in the iourney, and keepe him, and giue him bread to eate, and clothes to put on, ſo that he might come againe vnto his fathers houſe in ſafetie, then ſhould the Lord be his God, and that ſtone which he there ſet vp as a piller ſhould be Gods houſe, &c. And hath Iacob beene all this while in the countrey, and not been yet there to performe his vowe, and to giue the Lord thankes, who ſo graciouſly had granted his deſire? O great ſlowneſſe in ſo good a man, and verye worthie blame exceedingly. See then and marke it well, how ſlacke the beſt of vs are to paye in proſperitie, what we promiſe in aduerſitie, euen with great zeale. Wee ſaye in ſickneſſe if we may recouer we will do this both to God and man, and in other perils we promiſe much: but alas, where is all, when once we are well and out of danger. Hath Iacob dulneſſe, and haue we none? thinke of it, and by his faulte in this place that muſt be called vpon, and ſpurred vp by God himſelfe: let vs amend what is amiſſe. Then marke againe in this remembrance made by God, the manner of it. Go vp to *Bethell* Iacob ſayth he, and make there an altar, &c. This is not, why haſt thou not done it, and becauſe thou haſt forgotten me, I will forſake thee, or any ſuch like ſharpe rebuke. Sweete againe, is this if we conſider it. For Iacob was now in ſorrow, his heart being wounded both for his daughter that was defiled, and for the crueltie of his ſonnes, with the perill alſo that his whole familie was in. In which greefe of his, the God of mercie would not adde greefe vnto greefe: but ſparing him kindly, admoniſheth him graciouſlye with ſweet words, not ſo much as once quipping him for his faulte, with but halfe a ſharpe word. A patterne euer to be followed of vs, one towards an other, that wee bruſe not the heart already broken, but too much, that we inſult not one ouer an other for ſlippes and wants, but kindely quicken vp, when a harde ſpeech would cruſh too much. O ſweeteſt GOD, howe ſweete art thou to ſluggiſh ſinners when they doe faull, and ſhall wee not labour to bee like them, &c.

Gen. 28.

Proſperity forgetteth what aduerſitie promiſed.

A ſweete example.

2 When Iacob had receyued this woord of the Lord, hee

willeth his household to put away their strange Gods, plainlye noting that there were such amongst them. And knew Iacob this and reformed it not? Surely the best men then haue their affections, and euen good Iacob is not heere without them, Rachell his Wife is most deere vnto him, and for her sake eyther he seeth not, or he feeleth not with that heat, or both seeing and feeling he lingreth reformation ouerlong. She had stolne hir fathers idols as you heard before, and what others they had gotten in the spoile of the Cittie it is vncertaine. Prone is our nature by naturall corruption to such abuse, and if Iacobs people so well instructed, will yet be halting O what are we? This cleaueth to our bones, and the very marrow to be superstitious and delighted with euill. The Gods that be seene best like our humors, and what hands haue made we repose trust in, but fie of this folly if wee bee aliue, and not dead in heart to God and grace.

Good men oft haue affections too much.

3 What then did God abhorre the household of Iacob, and refuse it to bee a Church? No, howbeit that familie was thus blemished, and the wife of his loue that slepte in his bosome thus all too spotted: yet euer were Iacobs sacrifices acceptable vnto God, and his family cared for as his Church. Note we thereby, not to loue idolatrie, or to mingle the wheat with the chaffe, ne yet to extenuate Iacobs fault, nor to followe him our selues in not reforming. But note wee this, and note it agayne, that particular blemishes in some of a Church not yet amended, depriue not the whole eyther of name or nature of a Church, neyther make the good thinges therein done accordyng to the worde, (as were Iacobs sacrifices) of no effect: much lesse do they reach out daunger of death and damnation to all that holde fellowship with that Church, eyther not knowing, or no waie approouing what is euill. I could vrge the place harder if I would.

Note this well.

4 In bidding them cleanse themselues and chaunge their garmentes, lette vs note how outwarde ceremonies helpe inwarde duties, vse them as helpes, and not make them our rests, thinking all is doone when the outwarde thing is doone, but

The vse of cleane clothes on holydayes.

knowe,

knowe, that cleane garmentes call for cleane heartes much more, and cleanſed bodies, bid cleanſe our ſoules much rather: elſe are we like the Maſſing Prieſtes that waſhed their fingers ſo ſolempnely, and neglected their conſciences altogeather, or lyke the hypocriticall Phariſies, that ſcowred ſo carefully the outſide, and forgot ſo negligently the inſide.

Verſe.4. Obedience to doctrine, &c.

5 Then they gaue vnto Iacob all the ſtraunge Gods which were in their hãds, &c. where ſee a very notable example of prompt and ready obedience to the worde. Bleſſed therefore he that bad them, and bleſſed they that ſo willingly hearken vnto hym. Such Iacobs to bid, and ſuch people to obey, would long and long continue theſe happie dayes of peace and freedome vnto vs, with a gratious Gouernour and Soueraigne ouer vs, in whoſe dayes wee may truly ſay, mercie and trueth haue mette together, righteouſneſſe and peace haue kiſſed each other. But why are they ſo zealous and ready now, hauing beene ſo dul hitherto? Surely the daunger they ſawe themſelues in, by that outrage committed, was a great meanes of it. And therefore well may wee marke howe profitable for vs ſometimes are feares and dangers, troubles and perplexities in this worlde. Then are wee awaked and quickened that before were heauie, and then wee both heare the worde, and obey it with alacritie and readineſſe. Take then the croſſe away, and take our great good away, as we plainly may ſee.

Perplexities profitable.

But the text ſayth, Iacob hid them vnder an Oke that was in Sichem: when as wee read that Moſes tooke the golden calfe that Aaron made, and burnt it in the fire, ground it to powder, and ſtrawed it vppon the waters, and made the children of Iſrael drinke of it. A zeale indeed againſt Idolatrie and ſuperſtition. For anſwere whereunto it may bee ſayde, that good men haue their wantes, and Iacob himſelfe in this was not ſo prouident as hee might haue beene. Yet with comfort wee ſee that euen this meaſure of vertue and pietie in Iacob was accepted of God, the want pardoned and caſt out of ſight. With comfort (I ſay) we ſee it, beeing thereby iuſtly incouraged to doe good, and to hate euill, ſeeing there is mercie with God in ſweete kindneſſe,

Exo.32.20

to accept what is well, and to turne his face from what is wanting. Away therefore with all discouraging thoughts, and verye sowre conceipts, of no acceptance with God, where any blemish or imperfection is. For euen in this example if we had no mo, it is proued false.

Verse. 5. 6 When Iacob thus had reformed his house, he tooke his iorney from Sechem towards Bethel, and the text saith: The feare of God was vpon the cities that were round about them, so that they did not follow after the sonnes of *Iacob*. It is the Lord then that cooleth and quencheth the rage of men against his children, yea it is the Lord that is able to mussell the mouthes of the Lions of this world, whē they bristle themselues beside his liking, to commit any violence or furie vpon the godly. Let him say nay, and they cannot stirre: let him saye I, and they runne a pace.

It is the Lord that staieth intents against his.

The Diuels themselues cannot touche the Swine tyll they haue leaue of him: and are *porcorum setæ*: numbred sayth the auncient father, and his chosen children forgotten? No, no, there is no power against the least of them, except it be giuen from aboue. Therefore care away comfortably, sing we and say we, *Si deus nobiscum, quis contra nos*. If the Lord be with vs, who can be against vs. No doubt these inhabitants had burning harts against Iacob, and his familie for the murder committed, but both hartes and handes are bridled by him, that bridleth the verye diuels, and such a feare is stricken into them by the Lorde, that Iacob goeth safely on his iourney, and not one dare looke out of the doores after him, to attempt any euill against him. O sweete God, O deere God, direct vs aright to be thine truly, and we see here our safetie. Thou wilt defend, thou wilt protect, and mightier farre then our selues are, thou wilt make to feare vs for our good. Blessed, blessed be thy name for euer, and let our hearts till death be secure in thee, Amen, Amen.

Verse. 19 Wordlye comforts subiect to change. 7 The next thing I note, is the death of Racheil, the wife of Iacob, deere and deere, and twentie tymes deere againe vnto his heart. Who can expresse the woe of this daye, and the bitternesse

of this loſſe to the man of God? Rachel is dead, and is ſhe dead? O death voyde of mercy, or reſpect of perſons. She dyeth vppon childe, an increaſe of greefe: ſhe calleth the childe the Sonne of hir ſorrowe, a heauie worde. But be comforted Iacob, and leaue all to God, who giueth and taketh at his pleaſure. And learne wee by thee whilſt the world indureth, to knowe worldly comforts whatſoeuer they be, to be ſubiect to change. Loue with vnfaynednes, what may be ſo loued, but loue neuer too much for feare of a check.

So loue, that wee thinke of loſſe if the Lorde ſo will: yet ſo loue, that we wiſh no loſſe if the Lorde ſo will. Let his liking moderate our affections euer, and ſo happily ſhall wee inioye the thing liked a great deale longer. But if thou exceede, werſt thou as iuſt as Iacob, God wyll ſchoole thee as he heere did Iacob. Thy deereſt Wife, thy deereſt Childe, thy deereſt freend, ſhall feele their mortalitie, that thy heart may be taught, and wiſh for eternitie, crying heauily, ſighing with mournefull voyce: Vanitie of vanitie, and all is but vanitie.

8 Greeuous it is alſo that we read in the 22. verſe, Ruben the ſonne of Iacob to lye with Bilhah his fathers concubine. But ſuch bitter accidents haue in the wonderfull wiſedome of God befaullen to theſe great men, that we poore ſoules might not be oppreſſed with greefe, when the like befall vs. Fathers and mothers can doe no more then they can doe, that is, inſtruct, exhorte, admoniſh, and teache their children and charge, and if that will not ſerue but contrary to it, they will wilfully and wickedly offend the Lorde, lewdly and looſely behaue themſelues, their burden is vpon their owne backes, and the God that euer was holy and pure, will paye them home, accepting the induſtrie of the parents in good worth.

Verſe. 22

The vſe of bitter accidents to the Patriarkes.

Moſes expreſſeth not how Iacob greeued, when hee heard this, but onely ſayth, it came to Iſraels eares, that it was doone. Surelye the reaſon was this, that wee might thereby conceiue that the greefe was greater then could bee expreſſed to haue his bed defiled by his owne Sonne. So reade wee, the Paynter that portrayed the intended ſacrifice of *Iphigenia*,

payated her father Agamemnons face couered, because it was not possible to expresse well the countenaunce of a man so plunged in woe. Thinke wee then earnestly of Iacobs sorrowe, but know that we cannot think how it was. And what crossing griefs the Lord sends vs, let vs striue to patience by these examples. Yea let vs growe by these examples to a Christian strength against worldly scandals and offences, not moued by them to wauer vp and downe as some doe, condemning truth, and iudging persons by faults and offences that do happen. As if one should say see the religion of these men, can it be true, can it bee good, when the professors of it haue such spottes? Simeon and Leui cruell bloudshedders, Dinah wanton and wantonly defiled, and now Ruben an incestuous person defiling his owne fathers bed. How shoulde the religion of these men be good? Surely the idolatrous ignorance, and ignorant idolatrie of the Gentiles, of the Cananites, Perisites, Iebusites, or such like, was the good religion, and not the way that Iacob serued God by. Were this to reason well, or rather for the fals & faults of men to condemne the truth of God, & to censure men by their imperfections not to be what they are in deed and truth, though thus defiled? Yet this is the common reasoning of the world, and thus dayly some stumble at mens offences. But let vs bee wise, and learne by this to take a surer course to iudge both of men and of religion. Iacob and his family had the true religion, though thus sinfull flesh offended sometimes. All were not euil in such degrees, though some offended too much. Bewayle the falles wee may of those that professe the trueth, nay bewayle them we ought with a sighing hart, but forsake truth for them, or condemne truth to be no truth, we may not, we dare not, we ought not. Let God be true, & all men lyars. Let truth be truth & all men sinfull, yea such great Patriarks as these were not euer free. Though his iudgement shall be great that giueth the offence yet they shal not be excused that so far take the offence, as for it to forsake the way that is right. Then hauing thus profited, let vs marke againe in this example of Ruben the safetie of sinners, notwithstanding sinne, that truely repent and forsake theyr sinne. Ruben was not a castaway for euer from God hauing thus offended, but sorrowing and sighing (as no doubt hee did) for this

Strength against offences.

vgly tranſgreſſion, the bloud of Chriſt Jeſus beleeued of him then in time to be ſhed, as we beleeue now that it hath beene ſhed, waſhed him cleane, and procured pardon with God, that all ſorrowfull ſinners might haue fayth, and not doleſully die in deſpayring wo, if happily they ſhould fal at any time through ſtrength of fleſh of worlo or deuill. Thus therefore againe let vs profite by him, and deny to none that hath fallen comfort, if ſight cauſe ſorrow from an heart not fayning.

9 The death of Iſaac the father of Iacob is an other thinge mentioned in this chapter, who enioyed the preſence of his ſonne Iacob to his great comfort before his death. And Iacob to all his grieſes had this alſo added the death of his father. So that if you thinke of the courſe of Iacobs life but euen hitherto, ſurely his grieſes were many, and his croſſes great, ſuch as we doe not indure with that patience that both we ought, & he did, neyther yet with that comfort, as by this example, and others of Gods deare ones we are iuſtly incouraged vnto. God giues friendes, and God takes friends, fathers and mothers, ſiſters and brothers, or whatſoeuer, and he ſpares not any when he will, though hee loue them dearely. Abraham looſeth Terah his father, and Sara his wife: Iſaac looſeth Abraham, & Iacob now Iſaac, beſide other friends whom each of them loſt in their times. This is our eſtate, we hold theſe things during pleaſure, and are tenantes at will, not otherwiſe. That the text ſayth, Iſaac dyed full of dayes, it may well teach vs that there ought to bee a contentment in vs euen with yeares, which indeede is not in too many. But we couet to liue, and ſtill to liue, and euer to liue if it were poſſible. This world ſo pleaſeth vs, as if we dreamed of no other, theſe earthly pleaſures ſeeme the ioyes we wiſh, and death, death, O how bitter is the remembrance of thee euen in very olde age. Surely olde Iſaac was not thus, and I truſt we will note it to our good, and thus much now of this chapter.

Great faith exerciſed with great croſſes.

Chap. 36.

THe principall matter of this Chapter, is the progenie and offspring of Esau, in the obseruation whereof diuers goods things may be noted, respected no doubt of the spirit of God, when hee caused it to bee written. As first it showeth the trueth of Gods promise made concerning Esau, chap. 25. ver. 23. and elsewhere, and yeeldeth vs this sweete comfort, that if the Lorde be so sure to them, that are not of his household and familie, but hated as Esau was, how assured may wee be, that hee will neuer faple vs in any thing promised, except he faple to be God.

The truth of Gods promise euer.

Verse. 6.

God his sweet care for his.

2 When it is sayde that Esau remooued his dwelling, and gaue Iacob roome, were it of fauour, or were it for other profitable respects in the world to him, we may well note the ouerruling power and prouidence of the almightie for his euer. Had they liued together, being both so great, as the 7. verse noteth, in all likelyhood quarrels would haue growne, and perrillous contentions. Esau was mightie, fierce and irreligious, and what conscience such men make, to wrong and wringe a good man, the world yet sheweth too much. All this, God preuenteth in mercy to his Iacob, and maketh Esau giue place. Cast we our care then vpon God, and labour to be his, we shall euer bee cared for.

Verse. 7.

Gods powrefull prouidence for his in all places.

3 Their riches were so great, that they could not dwell together (saith the text) that they could not dwell together, and the land wherin they were strangers could not receiue their flockes. Let neuer then filthy feare to want in this world, what may be good for vs: wound our soules with distrust in God. The beasts of the field, the foules of the ayre and the fishes of the Sea, be all his, yea the whole earth, and all that is therein is his, as the Psalme sayth. If to Iacob and Esau hee be able to giue such

wealth

wealth, when went his powerfull might from him, that hee cannot do it againe to you, to me, to whom soeuer his good pleasure is and shalbe. If in a straunge country their flockes be so many, let my soule neuer dispaire for place, but dwell where the Lorde appointeth, and with beleeuing heart remember such examples as this. Yea let it go to bed with you, let it rise with you, write vpon your hand, and print it in the very veines of your hart, what the Psalmist saith: The Lorde God is the Sonne, and shield vnto vs, the Lord wil giue grace and glorie, and no good thing will he withhold from them that walke vpright ly. He that honoureth me him wil I honour, saith the Lord, and hee will not breake a promise to very Esau, of any good or comfort as you see in this whole chapter. Be not we faithles then but faithfull.

Psal.84 11.

1.Sam.2. 30.

4 A sweete comfort againe I see here in this, that if a man and woman feare the Lord themselues, if religion be setled in the furrowes of their hearts, as it was in Isaac and Rebecca, surely euen vnto their wicked children, if they haue any, yet for the parents sake, God granteth often worldly fauours, as here to Esau: who would not then with a faithful heart loue such a God He loued Iacob and hated Esau, yet Esau beeing the sonne of a good father, and of a vertuous and religious mother, the fountaine of mercy, and God of all goodnes to his true seruants, euen the God of heauen, wil shew mercy to this Esau, thus farre as in the world to make him a great one, and to giue him riches. Againe I see worldly state, no good cause why men should forget themselues and waxe proud: but euer looke at the inward heart what pietie is there, least painted, port, & glistring glory of this fading world be vnited in my person, with the hatred of God concerning future state, as it was in Esau. Iaue hated Esau saith the Lord, and yet his pompe thus great: Were this thought of, peraduenture our hearts would chaunge, and with lesse regarde of earthly showe, make earnest search for the fauour of God, how indeed wee may be assured of it towards vs euer.

God is often mercifull, euen to the euill children of good parents.

Worldly glorie, no sure witnes of Gods loue.

5 God promised Iacob that Kings should come out of him, but behold as yet all the glory in Esau. How then, hath God for-

The godly stil vnder faith and hope.

gotten,

gotten, or will he faile in faithfulnesse toward his seruant? No no: you knowe what glorious Princes came of Iacob in time, and the Prince of Princes that sitteth vppon his throne for euer, Christ Iesus. But as yet Iacobs shew is lesse, and Esau his ruffe hath the eyes of men. Thereby wee learning, that Gods vsuall maner is to keepe his children vnder faith and hope in this world euer. What pleaseth him bee perfourmeth in Iacobs life, and the rest his faith is exercised within hope assured of it in time, so with an other and an other after him, and still there is vse of faith and hope in this world with the godly. Bee content then with what God granteth, and beleeue the rest if it be promised.

Dukes be his sonnes, &c. Ver. 15, &c. Read the Chapter.

Mans busie braine.

6 The inuention of mules specified in this Chapter, sheweth the busie curiositie of some mens natures giuen to newes and straunge inuentions, not contented with simplicitie and plainenes, nay discontented with the course of gods nature many times. If wee praise this inuention, take heed wee touch not Gods former distinction of their kindes and sexes which hee had created. Therefore rather blame I, then praise such needles newes as this was.

7 You see in this Chapter as I said before, all the glory in Esau and Iacob hath little, but hereafter these Edomites fall, and the Israelites rise. Therefore thus let vs profit by it, as neuer with the lustie bloods of this sinfull world, to despise the slow going forwarde of the children of GOD, or the cause that they maintaine. *Sat citò si sat bene.* Soone inough, if well inough, that is, fast inough, if with Gods fauour, and better a stable estate that is in longer time atteined, then a fickle fading estate got in hast. Not vnlike the grasse vpon the wall top, that is, soone vp, but alsoone withered and gone againe.

Lastly, for genealogies in this Chapter layd downe, I referre them to each mans diligence that list to search them, wishing the Apostles counsell followed in this matter euer, 1. Tim. 1. Verse 4. and Tit. 3. 9. For our Pedigrees in these dayes as they haue an vse modestly and moderately looked into, so shewe

they mens vanities otherwiſe vſed, who yet would not like to bee called vaine. Maximilian the Emperour forgot himſelfe in it, as I haue ſhewed before, and of his very Cooke hee was reproued. Let not the wiſe man glorie in his wiſedome, nor the ſtrong man in his ſtrength (much leſſe in ioyned Pedigrees) but hee that glorieth, let him glory in the Lord, and that his name is written in the booke of life, and be reckoned in the rowle of the righteous. He that is ouer buſie in laying downe his auncestors, whilſt he ſeeketh to be eſteemed, as deſcended of them, is often iuſtly deſpiſed as degenerated from them, and not in any meaſure ſeeking to expreſſe the vertues in them. But let thus much ſerue both of this matter and of the Chapter.

Chap. 37.

The heads of this Chapter are chiefly three.

The hatred of the brethren towards Ioſeph.
Their treacherie againſt him.
The lamentation of Iacob his father for him.

THe cauſes of their hatred are ſpecified in the Chapter to be theſe: His complaining of them to his father, verſe 2. His fathers great loue to him aboue them, ver. 3. And the dreames which he had, ſeeming to note a ſuperioritie ouer them like to enſue in him, ver. 5. &c. The greatnes of their malice is alſo mentioned when it is ſaid, they hated him and could not ſpeake peaceably vnto him, verſe. 4. For particulars to beginne with the firſt cauſe of their malice towardes him, becauſe he brought their euill as the text ſaith to his father, it may well teach vs, that although brethren in nature and duetie ſhould moſte kindely loue one an other,

yet not so farre, as that they bolster vp one an other in sinne and euil. For true brotherly loue admitteth an orderly complaint of euil, yea and euen requireth it. Not only they that do such things saith the Apostle, but they that fauour them, &c. Noting it a most greeuous fault to winke at sin and wickednes, and to beare with it. *Veritas odium parit, fratrum quoque gratia rara est.* Truth gets hatred, and euen brethren to loue together (if truth be told) is a hard thing. The second cause of the brethrens malice was their fathers loue to Ioseph aboue them al, an vniust cause again. For it is lawfull for a parent to loue one child more then an other, as for a man to loue one man more then an other. Our Sauiour Christ loued Iohn more then the rest, yet might not the rest therefore haue hated him. Neuertheles Ambrose his counsell is good in this matter, to wit, that parents should beware, *Ne quos natura coniunxit paterna gratia diuidat*, least whom nature hath ioyned, they by their partiall loue doe seperate and disioyne. There is a cause laid downe why Iacob loued him more then the rest, because hee begot him in his age, old men either not looking for any moe in such yeares, or receiuing suche as they haue besides expectation, both which are causes of intire loue towardes such as in olde age are borne to them: so was Iacob towards Ioseph. An effect also of this loue in Iacob is laid downe, that he made his sonne a partie coloured coate. A thing likewise lawfull, that parents may attire one childe better then an other, yet still wisedome and discretion must moderate affection, for feare of such hart burning amongst children, as here we see.

Rom. 1. Last verse. Winking at euil.

Note it

Children begotten in age, loued for two causes

Parentes loue should not be to childrens losse.

2 Yet this childe so beloued, went to the field and kept cattel as his brethren did sometimes, not finding his fathers affection vnto idlenes in him, which is a thing that may greatly profite vs in these dayes: wherein if in any thing we wil make a difference betwixt our children, surely it is in labour and trauel, and matter of fruitful industry for the time to come. Some shall be put to all hardnes, yea to all drudgery, and others whome wee fauour more, not suffred to do euen good things, wherby hereafter they might bee bettered a great deale, not to learne least they catch cold: not to study, least their wits be dulled: not to do any thing,

least we want them to make wantons of. So did not Iacob, though he loued Ioseph, but to the field he went as well as the rest, and did what he could in that course. Iacob ruled his loue to his childes profite, and so should wee, Iacob wanted his companie for his good, and so should we. Iacob hated idlenes in his children, and so do not we

3 The third cause of the brethrens wrath, were the dreams that Ioseph had. The first of sheaues, the second of the Sunne and Moone, and Starres, dooing reuerence to him. Of dreames hereafter something shall be said: Now concerning his first dreame here, Iosephus saith they were sheaues without corne, and therefore the dreame shewed, that not onely he should come to honour, but that honour should be by foreine meanes, not by helpe of anie goods or possessions of his fathers. Surely howsoeuer the sheaues did pretend that, so it was, and therefore comfortablie teacheth vs, that God is able without parents helpe (if it please him) to preferre their children euen to the greatest places, no cause to make parents careless, but a verie iust cause to make them not ouer carefull. And a sweete comfort to all that either haue no parents of abilitie to enrich them, or if they haue, yet vniustlie are thrown off, and by sinister practises depriued of their portion, which in nature and equitie is to bee giuen them of their parents. God is in heauen as mightie as euer he was, and as good as euer he was. Let him be my father and mother, and remember Ioseph, &c.

God without parents helpe exalteth often their children.

4 What say the brethren, Shalt thou reigne ouer vs, and rule vs, or shalt thou haue altogether dominion ouer vs, and they hated him so much the more. And why so, was hee not their brother? Is it so tickle to haue a brother rule ouer his brethren: yea surelie. So cankred is the nature of many men, that they can better endure to be subiect to a Turke, then to their owne flesh and blood. And as our Sauiour said, No Prophet is esteemed in his owne Countrey, so may it truely be said manie times, A kinsmans gouernment ouer his kins-

We rather obey strangers thē our brethren.

men is enuied and spited. But it is no vertue let them vse it that list. They bewray more corruption then all the water in the riuer will wash off, and of wise men they are estéemed accordingly. Not much vnlike to these brethren of Ioseph be they that had rather anie man should haue a penie worth in what they part withall, then their friend, yea a friend may not haue it for anie thing, when a mere stranger shall haue it almost for nothing. The nature is nought if there be not verie iust cause of such refusall, and as dogged as here were Iacobs sonnes.

Knowledge not obeyed.

5 How readily they interpreted his dreames, yea and how rightly: yet they abhorred to yéeld, to them. So do many with the word of God, they perceiue what he meaneth, God I say in his word, and what he requireth, yet no yéelding, no submission, no contentment, but grudge and grieue as much to be subiect thereunto, & to submit their necks to the sceptre thereof as Iosephs brethren did here to there brother, albeit they gessed and that truely, what was intended. A feareful stubbornnes, and a sinnesse, starting aside with assured danger if it be not reformed. Not to sée the Lords will is a plague, but to sée it, and to refuse to obey it, is death and damnation iust for euermore, without repentance.

Gods fauor to his children, cause also why they are hated in the worlde of some.

6 As the fathers fauour here towards his sonne Ioseph, was the cause why the rest hated him, so is the gracious fauor that God almightie sheweth to his children often the cause of hatred in others towards them. If God be extraordinarie to Moses, euen Aaron his brother, and Miriam his sister will be offended: if Dauid be loued, Saul will enuie him) and séeke his destruction. So in mo, & so in too manie if men were not wicked. The lord may not do with his owne as he wil, but our eie is sreight euill, if he be good. This is not well in them, But to vs let it be no discomfort: for their enuie, malice and hatred shall hurt vs as these mens did Ioseph, that is, God shall turne all to his owne glorie, and our further way vnto such good as in his good pleasure is determined for vs. Be-

léeue

leeue this example of Ioſeph, exalted notwithſtanding all their ſpite.

The ſecond part.

HAuing heard before the hatred growen in the brethren againſt Ioſeph, in this ſecond part of ỳ chapter we may ſée their execution and practiſe of the ſame againſt him when they had opportunitie. The opportunitie was this. Their father ſendeth Ioſeph into ỳ fields to them where they kept their cattel, to ſée how they did. Whom when they ſaw in this ſort come into their hands, ſtreight they conſpired againſt him. Now that the father would ſend him, and that Ioſeph would go, hauing had ſuch notice of their diſliking of his dreames, it plainlie ſheweth the ſimplicitie of the godlie, and ſuch as haue honeſt minds, that they are farre, and often but too farre from ſuſpecting and forecaſting ſuch perils as in déed are towards them, and ſuch euill nature in others as in time ſheweth it ſelfe and burſteth out. It is an old ſaying, & euen here we ſée it true, *vt quisq; eſt vir bonus, &c.* A man that meaneth truly and honeſtly himſelfe, thinketh all others to meane ſo likewiſe. But it was ſo. Though olde Iacob meane no hurt, neither yet Ioſeph, the other brethren doe, and conſpire his death, when in loue ſent in loue he commeth to ſée howe they did. Though ſimple then it is good to be, yet ouer ſimple beware to be. *Inter ſpinas calceatu.* Amongeſt thornes haue on thy ſhoocs (ſayeth an other prouerbe) and it is worthie practiſe, *Verſe 18.*

2 But goeth Ioſeph and thinketh no harme then as I ſaid, and he ſéeketh his brethren from place to place, but he findeth blouddie enimies rather then brethren at the laſt. So fareth it dayly with manie a man. Wee ſéeke life, but wee finde death at the Philiſtians hands: Wee ſéeke iuſtice, we finde oppreſſion: wee ſéeke truth, wee finde falſehoode, and in a worde, as Ioſeph here wee ſéeke for brethren but finde farre other wiſe in the end. So doth ſecret ſinne couer it ſelfe euen *Vr. 16. 17* Many ſeeke one thing and finde another.

in the Church militant to this day. But who so reputed a brother, becommeth a foe, let him thinke what credite Ioseph's brethren had with God or man for such hypocrisie, and who so is halted withall, and deceyued, as Ioseph was, meaning no worse then Ioseph did, let him turne his face from man, and clap holde of God, saying with the Prophet, It is good for me to holde mee fast by God, to put my trust in him: and what protection and safe garde poore Ioseph found, when hee was here alone in the middest of his, no brethren, but bloudie foes, that comfortablie hope for at the same Gods hand, who is one to day, then, and for euer, to all that truelie cleaue to him.

Gods writings and mans writings.

3 But why saith Moses so brodelie that they conspired to slay him. This was much to bee laid in writing against such men. No not a iote. For it being so in deed, the holie spirite of God hath taught vs notablie by it, what difference is betwixt man and God. Man in his writings flattereth, and smotheth, and dissembleth faults, yea often, for vice putteth in vertue, and where in deede a dispraise was due, yet there extolleth to the skie. But Gods holie spirite in his writings doth not so. He speaketh plainly and euer truely of all degrées, whatsoeuer. Againe it sheweth that Moses was not directed by flesh and blood: for if he had he would haue couered the blemishes, especiallie these great blemishes of his ancestours. Thirdlie, it is a rule to direct them to doe it, and it is a warrant to them if they doe it that write stories, and commit to writing facts of present or former times. Trueth was euer without shame, what blame soeuer it getteth vnworthilie. But filthie flatterie maketh them liue with shame that vse it during life, and shamefullie spoken off euen after death.

18

Scoffers & mockers.

4 Behold (say they) this dreamer, or maister of dreames commeth. A scoffe, and a lewde scoffe, the dreames of Ioseph being from God to a speciall reuelation of his great mercie in time intended to that house. But we may well see in

it the faſhions of the wicked, and the lot of the godlie in this world often. How differ theſe ſpeaches, Behold the dreamer: and Beholde the holy man, the holy woman, the hote goſpeller, &c Surelie both are ſcoffes alike from a prophane heart, which God will viſite with a whipping rodde in his good time. Thus ſcoffed the Captaines and their fifties when they called the Prophet in mockerie, Man of God, but with fire from Heauen the Lorde conſumed ſuch mockers. If the like fire from Heauen conſume not our mockers, let them yet bee ſure that fire in hell ſhall neuer faile them. 2.King.1.11.

5 Come therefore (ſay they) and let vs ſlay him, and caſt him into ſome pit, &c. See what it is to harbor in our boſoms a diſlike of a man and a hatred, in time it leadeth vs euen to blouddie murther of the partis ſo diſliked, or at the leaſt to a willingnes to do it, if we be by meanes kept from the act. For if a brother breath death againſt his brother, becauſe he hateth him: ſurelie men in further degrées from vs will neuer ſtand in our handes. Then ſtoppe betimes if we feare God, and abandon hatred out of our hearts. Let it neuer lie boyling within vs and gather ſtrength. Such Patriarchs ouercome by hatred againſt their brother may teach vs whileſt we liue what hatred is *Verſ.* 20. Hatred brings forth murther.

6 Then ſhall we ſee what will become of his dreames. As if they ſhould ſay, ſo ſhall wee proue his dreames falſe. O blinded men, the determined counſaile of God they will ouerthrow, and by their power and practiſe they will preuent what hee will haue come to paſſe. So thought the blinde Phariſies, Prieſts, and Elders, that if they could compaſſe once the death of our Sauiour, all ſhould be well, they ſhould ſtill deceyue the worlde, the Scriptures ſhould bee falſe, and whatſoeuer by Chriſt was effected, ſhoulde bee preuented. But was it ſo? or rather did not all their malice worke to the effecting of Gods purpoſe. Herode by pollicie or crueltie open, will kill the babe Jeſus, and then Striuers againſt gods appointment.

all shall be well, yea euen to this day fooles will contende agaynst God and proue him vntrue. But away betimes with such dreadfull impietie. God will bee true, and his purposes shall be performed, when all earthlie creatures shall be confounded that stande agaynst him, Iosephs dreames shall come to passe in despite of all scorners or vnnaturall practisers to the contrarie. So let vs thinke, so let vs know, so let vs liue till life take her leaue, and all bee effected. Our fayth, our cause, our profession and religion, shall stande being the Lordes, though thousandes of our bodyes bee destroyed by raging crueltie, and all is not sure on our aduersaries side as they suppose when once they haue preuailed against some of vs. Blessed be God.

Verse 21. Neuer giue sentence vpō any for one fault.

7 But when Ruben heard that, hee deliuered him out of their handes, &c. What Ruben was this? Surelie euen hee that laie with Bilhah his fathers Concubine, as wee heard in the 35 Chapter. Learne then sayeth Caluin vpon the place, *Non esse à peccato vno quantumuis atroci estimandos homines vt nobis desperata sit eorum salus.* Not to iudge men peremptorilie vppon one sinne, though a verie great one, and their estate to vs seeme verie desperate. For here wee see more vertue, more pietie and feare of God, though before hee had so grieuously fallen, then in all the rest. See againe howe God will euer haue one Ruben or another, that is, one meanes or another to deliuer his out of perils and daungers, as euer shall stande with his blessed pleasure. Let wicked men deuise and determine what they will, the Lorde hath a hande ouer all their purposes, and they shall not preuaile but as hee will. Billed to bee, God will not haue haue his seruant, and they can not effect it, but solde into Egypt hee will haue him, and therein they preuaile. So it is his will, not theirs: his counsaile, not theirs, that indeede ruleth. The deuise that Ruben had to saue his life, maie euer bee a warrant to vs to vse good meanes and lawfull policyes to the good of our brethren the children of God, either in deliuering them

from

from blouddie rages of cruell aduersaries, or otherwise. This was *pia fallacia*, saith a learned man, a holie deceit, to a good purpose, and we may obserue it.

8 They strippe him, &c. Greatlie they spited his partie coloured coate, as wee sawe before, and what most men are spited to haue they are first robbed of, if their enuying foes preuayle ouer them. What they sayde to Ioseph when they thus stripped him, or what hee to them when they thus vsed him, is not layde downe. But well wee mate thinke this was dolefull intertainement to his harmlesse heart, that came in such sort both readilie and kindelie to see howe they did, and to beare to his father what they wanted. Yea questionlesse with weeping eyes, and aking heart, hee cryed for pittie, calling them brethren a name of loue, mercie, and nature, remembring them of God, of nature, of their aged father at home, who had sent him to them, and of what soeuer might moue compassion, but it woulde not serue. O Lambe amongest Wolues if euer were anie. O Iacob at home, thou seest not this. Little dreamest thou thy darling is in this perplexitie amongest his brethren. To thée hee shall come no more, but his coate for him. Thy sorrowe is neare and euen at the dore by such cruell children. No God, no brother, no father, no friend is regarded of them. Stonie heartes, and iron bowels are nowe where Nature shoulde haue dwelt. See wee then man, if the Lorde touch not, and prepare to endure what GOD shall sende. Pitie or none, fauour or none, feeling or none, his will be done.

What we are grudged to haue, we are soonest robbed of.

See chap. 42 ver. 21. the anguish of his soule.

9 Then they sate them downe to eate bread (saith the text) Alas they shoulde rather haue sate downe to weepe for their moste wicked behauiour towardes their innocent brother, then to eate and drinke, but they felt not the sinne as yet, and thus are mens consciences to often lulled

The sinfull securitie of a dead conscience.

a sleepe through Satans subtiltie: an estate most dangerous and abhorred of God. Such a lethargie was in Dauid, in Ezechias, and others, to their great hurt. Wherefore blessed is the man esteemed of Salomon that feareth alway, that is, that hath a feeling still of sinne, to auoyde it, and hate it, to sigh and sorrow for it, as becommeth a man or woman that feareth God. But whilest thus they were eating, beholde a meanes to deliuer Ioseph out of the pit, and to saue his life. They lift vp their eies and saw marchants comming, streight they concluded by the motion of one to sell Ioseph to them, and so to be rid of him. So fitte can God make meanes fall out to serue his prouidence euermore. So came Rebecca so came Rachell fitte in their times: so can a thousande knowen experiences full well declare if they be remembred. God hath his tymes, and his opportunities of tymes, to fitte assuredlie, and let it be our comfort. Ioseph then is solde and away he goeth. But God had a purpose vnknowen to Ioseph to his great comfort. Had hee knowen it, his sorrow nothing woulde haue beene so great. Let it comfort vs when aduerse thinges happen, little knowe wee what may insue.

Prou. 28.

The intire affection of parents towards their children.

10 Finallie, the sorrow of Iacob, so great and so grieuous, so long and so lasting, refusing to be comforted whosoeuer came to him, most plainelie and effectuallie expresseth a fathers heart towards a childe beloued. Iacob had indured manie great afflictions in his time, yet neuer ranne out as he did in this. Here hee is euen ouercome with griefe, and his passions vehement, shewe themselues in a dolefull measure. Thus neare lie children to their parents hearts. Touch our goodes, or touch our owne bodies, we endure it often with great patience, but touch our children and we are gone: Iob can witnesse it, if our daylie knowledge wanted proofe. The comming of friends to comfort him in this wo full well commendeth vnto vs a kindenesse and duetie that is most commendable. But that his sonnes woulde suffer him thus to sorrow for their brother that liued, O bar-

barous

barous hardneſſe. Their confeſſion of the trueth, though it might verie iuſtlie haue wrought them blame, yet moſt ſweetelie it woulde haue refreſhed the mourning heart of their aged father. But ſée our nature how it abhorreth truth, if it may ought hurt vs, and how obſtinate Nature ſtandes in a ſinne to face it out, and kéepe it cloſe. Such is our mould, and ſuch is our great corruption. They comfort their father and yet cauſe his woe, much like our Vſurers that ſpeake ſo kinde, and cut ſo déepe into a mans eſtate till he be vndone. O miſerable comforters, and ſo I ende.

Chap. 38.

The generall heads are theſe chiefly.

The mariage of Iudah, to the 12. verſe.
The inceſt, to the 24. verſe.
The manifeſtation of the ſame, frō thence to the end.

TOuching particulars, it is to be obſerued, firſt, how Iudah toke to wife the daughter of a Cananite, which affinitie by God was vtterly condemned. And the children that hee had by ſuch mariage proſpered not. Euen therefore as it ſhould ſéeme the mariage of the father being mentioned, that we might know how iuſt cauſe there was why God ſhould detract his mercie and grace from the iſſue. Let men then loke vpon this example, and call to remembrance with it their owne experiences. Hath not God euer hated vngodlie matches? Hath not God ſundrie wayes plagued them euen in our dayes? by denial of iſſue either to ſuch as ſo marrie, or to the nert children of ſuch marriage, or by withdrawing his grace from them that

God plagueth vngodly mariages.

they

they become wicked and vicious as these were here, Er, and Onan, or by some meanes or other best pleasing his iustice, that striketh in tyme the vnreformed person, though he spare long. Let neuer then either lusting flesh, or couetous heart, or anie respect vnder heauen, draw vs to the match that is not in the Lord. If she be a Canaanite, or the fauourer of Canaanites vnlawfullie, let her neuer bee ours. And so on the womans part.

Verse.6. Consent of parents.

2 It is sayde, Iudah tooke a wife to Er his first borne sonne, and whie should this bee mentioned in this sort, but of purpose to shew the regard that was had of parents in those daies touching the mariages of their children. A thing that I haue often noted before, and can neuer note too often, so bolde is youth in these daies to take themselues, and not to let parents take for them.

Verse 7. The end of the wicked to be slaine.

3 But Er this first borne of Iudah was a wicked man, &c. therefore the Lorde slue him. Wicked, I say, because it pleased not the Lorde to giue his blessing to the fruite of a wicked matche, and slaine of the Lorde in iustice for his wickednesse, that all like disposed persons might see in experience what first or last shall befall them for such behauiour.

Verse 8. An enuious mind hated of the Lord.

4 Then the father willed his second sonne Onan to take his brothers wife, and to rayse vp seede to his brother. A thing that after was made a lawe, as wee reade Deuter. 25.5. But what did the wicked man (for euen this same also was a wicked man that an vnlawfull mariage of the father might fullie bee punished) I say what did he. Cursedlie and sinfullie he spilled his seede vpon the ground. Wherefore the Lorde also slue him. Behold in this man the malicious spitefull and enuious nature of manie a man and woman in the worlde, who rather make choise to hurt themselues, then to pleasure another. They crie as the woman did to Salomon, Neither to me nor to her, but deuide it. But let

theſe natures beware, leſt god deale with them as he did here with Onan whom in his fierce wrath he ſlue for ſuch enuying. And concerning the fact of Onan thinke no better of it, then you do that a woman ſhould deſtroy her fruitfulneſſe, for this in man is euen that ſinne: an vglie, fowle, and filthie wickednes. Manie men are not of Onans minde, who are too ſone intreated to raiſe vp ſæde to other men: yet I know the difference, but thus much by the way.

5 Iudah had yet a third ſonne, but he was young, and ſeeing both his other ſonnes thus dead, hee was afrayed to giue him to Thamar his daughter in lawe, leaſt hee ſhould alſo die as his brethren did. Wholie imputing the cauſe of his ſonnes death, not to their owne ſinfull wickednelle, as indeed hee ſhould, but to his daughter in lawe, nothing guiltie of the ſame. Wherein teaching vs two things. Firſt howe readis it is with partiall man to blame others not blame worthie, rather then to lay the fault where in déede it ought. Secondlie, that when anie croſſe befalleth our familie, wee ſhoulde euer enter into conſidertion of ſinne, and ſearche carefullie what hath béene committed to prouoke the Lorde in ſuch ſort agaynſt vs. The former he teacheth vs here by his doing, the latter by his not doing. Iudah I meane the father of theſe children. The father in maryage with a Canaanite, and the children otherwiſe grieuouſlie ſinned, and yet poſſe it ouer to the poore woman, as though ſhee were cauſe of all. Dauid ſayde well, and hath leſte vs a good preſident when hee cryed in vnfainednelle, It is I Lorde, it is I that haue ſinned, and done euill, theſe ſillie ſheepe haue done nothing: let thy rodde bee agaynſt mee, &c. to the like effect. Thus did not Iudah here.

Verſe 11.

We blame readily the vnworthie of blame.

Seeke ſin in our ſelues.

2. Sam. 24.

6 Then ſhee put off her widowes apparell (ſayeth the text.) Thereby inſtructing vs that euen in thoſe daies widowes did vſe ſome graue, ſadde and ſober apparell, whereby they were knowen to bee widowes, and to carrie in minde their

Verſe 14. A kinde of mourning apparell.

losse and lacke of their husbands. What it was we know not certainlie, neither if we did is it necessarie that all countries and persons in such outwarde and indifferent things should be a like. Let it thus farre profite vs that wee may vse some graue forme according to the manner of the place where we liue, and we ought not to iudge those that do it.

Womens vayles.

7 She couered herselfe with a vaile, a thing that in my opinion maketh nothing against the vse of women in some places after childbirth. For honestlie it may of an honest woman be vsed, that immodestlie of naughtie ones is abused. And so in men. Much more might the vaile that Rebecca cast ouer her be vsed to approue that fashion, then this can anie way be vrged to improue it. But most plainlie this fact of Thamar teacheth, that wicked women in those daies were not altogither so past shame, either had the Deuill taken such full possession of them, as nowe in ours hee hath of such like. For then they sinned with couered faces, as hauing some shame: but nowe with open faces as past all shame. Then such behauiour shewed some feeling of it, that it was not well, but nowe bolde and bare faces, nothing blushing to committe such sinne, shewe plainelie to all men wee haue no more feeling then wee haue vayles, no more conscience then wee haue shame, and that is iust of neyther anie iote at all. O feareful boldenesse in so badde a cause, whither will it carrie vs if we take not heede.

The poison of discontent. *Verse 14.*

8 The reason is alledged, whie Thamar thus wickedlie prostituted her selfe to her father in lawe. To wit because shee sawe that Shelah the thirde sonne of Iudah was growen vp, and yet she not giuen to him to wife, according to promise. Alas, and shall another mans fault make me offend? If Iudah breake promise, will Thamar forgoe pietie? Surelie this is euen the poyson of discontent. It boyleth, it breweth with man and woman sore and neuer ceaseth vrging to some reuenge. Yea heere it prenayleth with her

euen to ſhame her ſelfe and to ſinne damnablie rather then not to be reuenged vpon her father in law. Diſcontent made Iudas to betray his maiſter: diſcontent made Haman ſet vp the gallowes that by Gods iuſtice ſerued himſelfe. Diſcontent made Demas forſake Paul, and imbrace the world. And what deadlie ſinne hath not diſcontent made ſéeme as reaſonable, equall and iuſt. O treaſons and treacheries againſt Chriſtian kings and gouernours, O butcherlie bloudineſſe and bloudie maſſacres that diſcontent hath grædilie drawen vnto men, otherwiſe qualified with manie gifts. Beware we then euer of diſcontent, and ſnubbe it betimes, leaſt it ouerthrow vs as it hath done manie, and here did Thamar. And if we haue anie cauſe of iuſt offence, let it neuer draw vs to vniuſt reuenge. If Iudah breake promiſe with vs, let not vs offend, God ſéeth our wrong, and God will puniſh our wrong, if we commit it to him in godlie patience. But if to puniſh ſinne we alſo will ſinne, as we loſe the benefite of Gods regard of the wrong done vs: ſo ſhall wee ſurelie taſte of his rod our ſelues for ſo offending.

9 The text ſaith againe that he knew her not. Yet he talked with her and ſhe with him largelie, how then might it bee that he knew her not, ſhe hauing bæne the wife of his ſonnes and long in his companie? Verelie God angrie with his lewd diſpoſition, had blinded him ſo that hee knew her not. And ſhall it not ſhew vs the wrath of the Lord againſt filthie concepts. If thou loueſt ſinne and wilt ſtrain thy conſcience to drinke of that cuppe, take héede leaſt in iudgement the Lord take knowledge and fæling from thée, that thou no more diſcerneſt ſinne to be ſinne, as it is, then Iudah knew Thamar to be his daughter in law, as ſhe was.

verſe 16. Sinners blinded in gods iuſtice.

10 The match being made for her ſinfull hire, and the ſin committed by her ſinfull father, the text ſaith, He ſent her his promiſe by his neighbour the Adullamite. Such Cole-cariers the worlde is to full of, and I would their occupation were writ in their foreheads, then would there be leſſe wic-

verſe 20. Cole-cariers betwixt offenders.

kedneſſe

Such neighbors as this be good to scoure an hote ouen withall.

kednesse wrought then is by much. The vertue of man or woman hath no such enemie vnder heauen as these cariers be. They bring, and they speake, yea they sweare, and falsly forsweare to worke a shame. What sender cannot, these cariers can haue time and place to discourse at full. They lie, they cogge, they face and flatter, till harmelesse heart receyue their venome. O brokers of Sathan, for sinne and wickednesse what will be your ende? If the sinner sinning by your procurement bee damned and die, what measure of confusion is due to you that haue brought it about? Spit we then euer with defiance heartie vpon such Adullamites as this was.

True friendship is *vsque ad aras*, and no further.

Verse 23.

11 When this carier came, Thamar was gone, and finding her not he returned his cariage vnto Iudah, and told him of it. To whome Iudah answered, Let her take it to her (to wit his pledge) least we be shamed. So shewing plainly what wee finde too true more in our eies to bee the shame of the world then the feare of God. But it is a wrong course if God gaue eyes: for he aboue all is to be feared and regarded, that is able not to shame onelie, but to kill both bodie and soule, and to cast into hell fire, &c.

Vers. 24.

12 In time this whoredome draweth to light: for Thamar being with childe after three moneths made open shew, and the newes of it is brought to her father in lawe, who by and by stoutlie as if he had beene the honestest man aliue giueth iustlie sentence that shee should be burnt. Shewing as it is thought, that euen by the lawe of nature written in mans heart, whoredome should be punished by death, before euer the lawe written was giuen. When she was brought forth to the ende to suffer, shee sent vnto her father in law his tokens left with her when she offended. Which by and by knowing, he changed his sentence absolued her, and condemned himselfe, saying: She is more righteous then I for she hath done this because I gaue her not to Shelah my sonne. So hastie sentence was some repealed, and the case being altered he is

not

not ſo haſtie as he was. Such Iudges and iudgements haue béene ſéene, but the leſſe the better. Sinne will be ſinne whatſoeuer we doe, and God will aſſuredlie puniſh ſinne whatſoeuer we doe. Circumſtances may alter ſinne from more to leſſe, or backe againe, but circumſtance neuer can make ſinne no ſinne, and vnworthie blame. She had cauſe to complaine of wrong done her by her father in lawe, not giuing her a wife to his ſonne, but that therefore with her father in law ſhe ſhould commit inceſt, it cannot be iuſtified: but inough before of this matter. That it followeth ſtreight, He lay with her no more, it was ſome grace and token of repentance. Such as if offenders would euer ſhewe, no doubt but mercie might be found for paſſed frailtie. Regard this therefore, and obſerue it well, Iudah ſinned but he ſinned no more, &c.

Laſt of all, when the time of deliuerance came, her trauaile was hard, yea ſo hard as it is not conuenient fullie to vtter, yet all was well in the end, both mother and twinnes too were in ſafetie. The vſe of it to women to truſt in God who is mightie, and almightie, good, and all goodneſſe, to regarde his faithfull ſeruants euer in this buſines. Let them not feare, but cleaue faſt to his gracious fauour, the rather if before they haue proued his mercie. For though it be a fault for anie to doubt, yet it is a double fault for one that hath tried, to doe it. Neither Gods mercie nor might wax weaker with time, but he is for euer, what euer he was, and if you beléeue it, as here did Thamar receyue a good ende, ſo ſhall you. Firſt one, then another, and if there had béene mo, the Lord ſtill all one according to his pleaſure. And this of this Chappter.

A comfort to women with childe in their trauaile.

Chap.

Chap. 39.

In this Chapter these three things as generals especially are to be noted.

Ioſephs faithfull and true ſeruice.
His holie and vnuiolated chaſtitie.
His wrongfull and vniuſt impriſonment.

Verſe. 1. COncerning the firſt, it is ſaid, That he ſerued Potiphar an Eunuch of Pharaos, and his chiefe ſteward, who bought him at the handes of the Iſhmaelites. Where we ſee the Lord hath a reſting place for his euer in his good time howſoeuer they be toſſed and caried vp and downe, euen from piller to poſt, for a while. Read Eſay 39. the ſeuenth verſe, and conferre it with this verſe of this Chapter.

Verſe 2. 2 The Lord was with Ioſeph (ſaith the text) and he was a man that proſpered. Giuing vs to learne therein verie notablie, that the fauour of God is the true fountaine of all proſperitie. He riſeth whom God loueth, if ſo it be good, and without him no man riſeth though they burſt their hearts. Yet is not proſperitie a token euer of Gods loue, though no proſperitie come but from Gods will. But here we are tolde in this per-
Ver. 3. 4. ticular, that Ioſeph proſpered, becauſe God was with him. Which when his maiſter ſaw, he alſo fauoured him, and made him ruler of his houſe, putting all that he had vnder his hand, making by that meanes good Ioſephs pietie ſerue for his profite, but not caring for the ſame to learne it himſelfe. A daylie trick of earthlie minded men. Yet God is good to his ſeruant
Verſe 5. ſtill, and bleſſeth euen the Egyptians houſe for his ſake. So

gainſull

gainfull is godlines but in ſeruants. What ſhould it be in our ſelues if we alſo were right hearted with them. Should God forget to be good to ſuch a familie? no, no, he would bleſſe it certainlie verie graciouſly.

3 Then did his maiſter much more truſt him, taking no account of any thing that was in his houſe. A vertue in ſome ſort, and a teſtimonie of good nature in his maſter. For there be ſome that are ſo partiallie wedded to their owne Countrymen, and ſo doggedlie hearted towards any ſtrangers, that rather they had endure the doltiſhnes of the former, then vſe the dexteritie of the latter. So was not Potiphar. But ſeeing gods graces in a ſtranger, euen there alſo he yeeldeth fauour, and vſeth him fullie according to the ſame.

Verſ 6. Partiall affection to our owne Countrimē.

4 His perſon is commended, that he was faire and well fauoured. A grace if God giue it not to be diſpiſed, for it maketh lightlie whatſoeuer we do to be better liked, according to the old ſaying: *Gratior eſt pulchro veniens è corpore virtus.* Vertue in a comely perſonage is more eſteemed. But ſee the malice of Sathan: though hee could not make Ioſeph abuſe this beautie, either to pride or otherwiſe, yet he tempteth Potiphars wife by it, and with it, for it is ſaid ſhee caſt her eyes vpon him, and ſaid, Lie with mee. So that we ſee our verie ſenſes ſucke in our bane, if the Lord aſſiſt not, & the eies eſpeciallie. In this booke before, it was ſaid, that the ſonnes of God ſaw the daughters of men that they were faire, and toke them wiues. Dauid ſaw from the top of his pallace Beerſeba, and by ſight ſinned in meaſure ſtreight, and ſone after more. Peter ſpeaketh of eies full of adulterie. Iob made a couenant with his eies ỳ they ſhould not offend in this reſpect. All theſe places teaching what windowes for wickednes to enter in at our ſenſes be, if God giue not grace. Well prayed Dauid therfore, that the Lord would turne away his eies, leſt they ſhould behold vanitie. A carefull conſcience preuenteth much, and a careleſſe perſon is ſone deceiued. Beware we by this wanton miſtreſſe of Iſephs, if we feare God.

Beautie a ſnare, & our eies windowes to ſinne.

Verſe 7.

Gen. 6. 2.

2 Pet. 2. Iob 31.

Verse 7. An honest nature, the more trusted, & more faithful.

Verse 8.

5 Ioseph abhorred such impietie, and with most good and godly arguments repelleth the temptation. The first drawen from ingratitude & vnfaithfulnes in these words, Behold my maister knoweth not what he hath in the house with me, but hath committed all that he hath to my hand. There is no man greater in his house then I, neither hath he kept any thing frō me but only thee, &c. as if he should haue said, being trusted as I am, and preferred in my maisters house as I am, it were ꝑ greatest vnfaithfulnes, & the foulest ingratitude that might be, in this sort to requite my masters fauours, and so great fauours towards me. Therfore I may not do it: for I abhorre to be vnfaithfull where I am trusted, or vnthankfull where I am regarded and done for. Here then is a seruant of seruants, if we thinke of our dates, here is a iewell more worth then gold, and a pearle of price for a mans house. Faithfull and thankfull what with we more. By these two vertues as it were, by two bands vpon his soule kept from such villany towards his master as is contrarie quite vnto them both. Liue Ioseph, liue, though long thou art dead, for this thy grace, and liue not with God alone in his shining light, but in the mouths of men till the world haue end, to thy praise and honor most iustly deserued, who tast of grace wil folow thée, & who offered thus, prefer their lust, in iudging day shall be condemned by thée.

The second argument.

His second argument is drawen from that mariage knot that ought to hold till death doth part. Thou art (saith hee) his wife, as if he should haue said, Such truth should be in thée towards thy wedded husband, euen because thou art his wife, that if I would thou shouldest defile me, and againe such stop to me is made by this estate in thee, that if we both would, yet we ought not. A maried woman must haue a maried minde, that as her bodie by orderlie course is appropriated vnto one, so her mind must be also to the same, and to none other. Being then his wife, and so proper vnto him, I may not consent to abuse this knot that God and grace would be inuiolate.

The third argument.

His third argument is drawen from the nature of the sinne it is a great wickednesse to touch an other mans wife: and as all wickednes should be abhorred: so great wickednes great-

lie abhorred. A true iudgement in Ioſeph, and would God we might euer retaine it in our ſelues. The world maketh but a ieaſt of it, and at it, being herein behind the verie infidels and heathens, of whom many haue confeſſed and hated as Ioſeph doth. But with theſe mockers and fleſhly wretches the Lord ſhall not mocke in his due time, when that ſhalbe fulfilled in the 13. to the Heb. Mariage is honorable amongſt all men, but whoremongers and adulterers the Lord ſhall iudge. Gen. 20. 9. Heb. 13. 4.

His laſt argument is drawen from the loue of God. Thus ſhould I ſinne (ſaith he) againſt God, which how may I do? As if he ſhould haue ſaid, I loue God who hath euer loued me, and my loue admitteth no ſuch requitall. Many and many are the ſweet mercies that I haue found at his hand, if I ſhould tell all, and how then ſhould I ſinne againſt him? Therefore ſince truſted I am and may not be vnfaithfull, ſince regarded I am aboue all in the houſe, and may not be vnthankfull, ſince thou art a mans wife, and by that knot bound to abhorre all others in ſuch reſpects, ſince the ſin is great, and therefore with great care to be auoided, and ſince I loue the lord for his loue to me, which abhorreth ſuch requitall, I muſt ſay nay, and thou muſt not ſay yea, God muſt be feared, and theſe reaſons regarded, ſinne muſt be hated and vertue preſerued in vs both. O vertue bright in a holy child of God: to ſpeake of it were to ſay leſſe then the thing deſerueth, and therefore honouring both it and him that had it, God giue vs grace euer to follow it. The fourth argument.

6 It followeth in the text that ſhe ſpake to Ioſeph day by day, and yet he refuſed. Where not onelie marke her moſt vgglie vnſhamefaſtneſſe, that hauing receyued ſuch anſwer, would yet ſolicite: but ſee alſo plainlie, and obſerue it carefullie, how Sathan ceaſeth not to aſſaie vs againe and againe with the ſame temptation, hoping in time to win our conſent vnto the ſame, and to giue vs the foile at the ſecond or third aſſault, though ſtiflie we ſtand & reſiſt the firſt. Therfore once or twice hauing well fought againſt filthie aſſaults, yet be not ſecure by and by, but euen recken of your enemie yet againe, and prepare like anſwere to the ende. Ioſeph as hartily *Verſe* 10. Satan temp teth againe and againe, to the ſame thing.

and zealously as euer any did repelled the baite that Satan laid for him in his mistresse, yet he giueth not ouer but still worketh in his instrument to attempt him againe, yet doe what both he and his instrument could, Ioseph stode fast in his holy purpose, and said her nay. Yea marke it with me and forget it neuer, what the text saith, that when he saw her wickednesse, he not onely auoided her filthie desire, but euen her dangerous and vncleane companie. Thereby most notablie instructing all men, that if they will not burne, they may not put their fingers in the flame: that is, if they will not be euill, they may not still and daylie be in euill companie. For companie causeth incontinuance, what is not clawed off in anie continuance. Let Salomon teach vs, and manie moe. Peter in bad companie denied his Lorde, the skarre whereof in remembrance liueth yet. Lot in the companie of his lusting daughters is ouerreached, and committeth incest. Beware the woman that is vnshamefast, if she still may haue place to continue her assaults. Read the seuenth of the Prouerbs, and marke it well, at last she preuailed, and led him home as an Ore that goeth to the slaughter, and as a fole to the stockes for correction.

Companie to be auoyded.

Prou.13. Syrac.13. Psal.18.

Pro.7 from the 6.ver.to the end.

7 Then on a time Ioseph entred into the house to do his businesse, and there was no man in the house. Therfore she caught him by the garment, &c. O strange impudencie & more foule and filthie then that I can speake of it. Marke it & hate it, lothe it and detest it with a perfect hatred, for so it deserueth. And let it teach vs this, euen to dash the bones of filthie cõceits at the first whilest they be yong. For if we harbor & hatch them vp still in our bosoms, their strength wil be such in short time, that we shall euen with impudent faces, as here did she, indeuour the accomplishing of them to our shame. *Qui semel verecundiæ limites. &c.* Who once hath passed the bounds of modestie (could the heathen man say) he will euen straight and in verie short space become passing impudent if he take not heed. Againe obserue it diligently, how when Ioseph is about his worke and thinketh not any thing of such matters Satan assaulteth him

Ver. 11.12. Impudency

Fulgent.epist. 4.ad Prob. pag.532.de orat. & compunct.

and

and would ouerthrow him. Beware therefore euer and be armed euer, euen in thy worke Satan will be busie, and not let thée alone, in thy studie, in thy house, in the fielde, and at thy plow make readie for Satan, and thinke it not strange if euen here also thou féele his temptations. He goeth about continually seeking whom he may deuour. Last of all, in the woman obserue it also, that there was none in the house, and then she is boldest of all, and bolder then euer she was. So is Satan helped, and wickednes strengthned by solitarines and want of companie. Therfore though euill companie be euer dangerous, yet some companie with vs, or néere vs is much profitable. We see this example, and we remember also when Satan tempted our sauiour himselfe, euen when in the wildernes he was alone. Thinking solitarines an aduantage euen against Christ, much more against vs, and therefore to be auoyded as we may.

Solitarines to be auoyded,

8 This filthie woman hauing receiued a foile, when in this her so impudent an assault also (for Ioseph stode vertuous still to the end) sée her deuise. She hauing his garment which in his zealous indignation against her monstrous behauiour flinging away from her, he left behind him, she maketh that a meanes to couler her filthinesse, and to accuse Ioseph, as you sée in the text. Therby teaching vs that where incontinence is, there are many vices. Impudencie, subtletie, slander & treacherie, and what not? Againe teaching vs that filthie loue denied, her lust turneth to hatred & deadly hatred, not caring to worke the destruction of the denier. So did she. Since she can not haue Ioseph as she desired, she will destroy him if she can as he deserued not: who would think she could find in her hart so to iniurie him whom euen now she so affected? But thus it is, and therefore thinke we of Mantuans verse if wee list, *aut te ardenter amat, aut te capitaliter odit*. Either she loues thee hartily, or hates thee deadly: the mean is not found of many women.

Verse 13. to the end.

Where incontinencie is many vices are.

9 Not only she accuseth him to her seruants, which was too much, but to her husband when he commeth home, which farre

Credulitie a great fault.

was more: so malice worketh in madde mindes, from worse to worse. Her foolish husband hauing heard his wife, beleeueth all, and condemneth Ioseph, neuer rewarding his faithfull seruice with due examination of the truth. A fault too common with greatest persons, yet a blot too blacke for such estates. Iosephs whole course had giuen occasion of better conscience, and shall all be forgotten? Shall the truest seruant and faithfullest heart in all that house lie presentlie as open to the dart of slaunder as he that was neuer such? What wisdome is this, what honour is this, what conscience is this? Dauid so credulous, or rather iniurious to true Mephibosheth, whom flattering Siba falselie accused, is chaulked out in no worse chronicle then gods booke for an vnwise man to say no more. So euer were they that would measure true hearts no better measure then this. *Scite & sapienter Epicharmus: Memẽto diffidere,* Sharply therefore and wisely said Epicharmus, Remember to be slow of beliefe. And another againe: *Nerum est sapientiæ non temere credere.* It is the verie sinew of wisedome not hastily or rashly to giue credite. But this is not obserued or remembred here. All is beleeued against good Ioseph, and as a man most guiltie to prison he goeth. Behold ye seruants and be of good comfort. Not euer to be esteemed and delt withall according to desert, is but the lot of a childe of God, and one that is worthie all loue and good liking, though it be not giuen him. Then passe it ouer as you may the wrong that so wringeth, god is in heauen, and in time Ioseph shall out of prison with honor againe. Such snubs as these be little cloudes, that when God hath exercised vs, with his sunne of righteousnes, he will disperse and cause to vanish. But whither goeth Ioseph to prison in this displeasure? Surely saith ẏ text: to the place where the kings prisoners lay bound. O mightie prouidence of almightie God, & sweet sweet to be obserued. You know what after in this storie fell out, when Ioseph expounded ẏ baker and butlers dreames, and how by that meanes after Ioseph was remembred as able to interprete the kings dreames: so deliuered. This could not haue bene, if he had beene in any prison else, & therfore here God would haue him, as hauing determined both his deliue-

Cicero.

A comfort to seruants.

Verse 20.

rie,

rie, and the meanes. Care away then with the Lords elect. For if they go to priſon their God gouernes, and euen the place, their end is appointed in his wiſdome, and it ſhall not faile.

10 And the Lord was with Ioſeph, ſhewing him mercy and getting him fauour with the maiſter of the priſon. &c. To priſon he goeth, but yet to that priſon that God appointeth as a place fitteſt to his ſeruants future & intended good, and there euen there the Lord is with him, not ceaſing to worke his comfort as might bee good. In his former maiſters houſe hee wrought his fauour whileſt it pleaſed him, and now in this mans houſe when that is gone he doth the like. So ſafe is hee euer that feareth the Lord. And ſhall he not want fauour with men neceſſarie that cleaueth to God, and defieth ſinne. Locked dores cannot lock God from vs, and that is comfort. Manie things mo might here be noted if I would be long: as that ſo long a man ſtandeth liked and regarded in place of ſeruice as God thinketh good, who hath further to vſe and diſpoſe of that man. That diſgrace and diſlike by God are directed not to hurt, but euen further to preſerue his faithfull ſeruants that euer ſo liued that they well deſerued fauour ſtill, though they had it not. That before a riſing goeth an humbling, as here in Ioſeph, that thankfulneſſe may be more, and experience of affliction in others, with manie ſuch, but I will not ſtand anie longer now: onelie this let vs note and ende, that the higheſt ſeruices be not the ſafeſt ſeruices for an honeſt minde. No temptations to do euill, more diſgrace when there is no euill then meaner places can afford. Yet euerie man would be climing, and pitch we do too often our deſires there, from whence we ſhall ſucke the ſowreſt ſorrow that euer wee taſted of in our liues. If Ioſephs eſtate be thus tickle, hauing ſuch vertue, and ſuch gifts: *Mediocra firma*, meane things be beſt things and ſureſt to continue, ſing we euer, and thinke we euer. And ſo I ende.

Verſe 21. & to the end.

Euen the priſon is directed by God.

Note theſe.

A courtiers life.

Chap.40.

The heades in this Chapter are chiefly these.

The imprisonment of the kings chiefe butler and baker.
Their dreames which they had in the prison.
The interpretation of the same by Ioseph.
The effect and truth according to his interpretation.

Verse. 2. Great mens anger.

TOuching the first it is said: Pharao was angry with his officers. &c. Greater men are soner angrie, and with more danger farre by reason of their power: but princes angers aboue all others are especially dangerous and to bee auoided. For the kings wrath (saith the wise Salomon) is like the roring of a lion, and his fauour againe like the dewe dropping vppon the grasse: yea the wrath of a king is as messengers of death, but a wise man wil pacifie it in another place. This anger of his cast them into prison, & their imprisonment againe teacheth what I ended the former chapter withall, to witte, how dangerous high services be in comparison of meaner places, euen to men of all conditions. The meanest places are often meanest to worke great extremities vnto men. These prisoners are put in the place where Ioseph was, and how this doth worke a deliuerance with honour vnto Ioseph the sequele sheweth. So guideth Gods goodnes his childrens affaires to their good. Ioseph also hath the ouersight of them, that still we might see how God was with him and got him fauour, though wicked mistres, and too credulous maister did seeke his woe.

Pro.19.12.

Chap.16.14.

Of dreames

2 These two prisoners dreamed (saith the text) either of them a dreame in one night. And it might occasion vs to thinke of

the

the cauſes of dreames, and matter belonging thereunto, if I would be long. As that dreames flow from ouerruling humors in mans bodie, wherby it falleth out that ſanguine conſtitutions dreame of merrie & comfortable matter of loue and lightnes alſo, with ſuch like: cholericke, of wars, braules & contentions, and of fire and ſuch like: Flegmatike, of water, wind and ſuch like, Melancholike, of heauie, dolefull, & ſad matters, of death and dead folks, with ſuch like. So that Phiſitions obſerue our dreames verie vſually, as no ſmall helpe to diſcern what humor ruleth and troubleth vs moſt. Galen and Boetius write much of it, & vſed it ſtill to their patients. Somtimes of actions and deeds done by vs the day before, according to the ſaying:

Omnia quæ ſenſu voluuntur vota diurno,
Pectore ſopito reddit amica quies,
Iudicibus lites, aurigæ ſomnia currus.

Sometimes of feare, according to the ſaying alſo:

Somnia fallaci ludunt temeraria nocte.
Et pauidas mentes falſa timere iubent.

Theſe are naturall dreames, and proceede commonlie from their cauſes therein. Beſide which there are dreames ſpirituall and dreames diabolicall. Dreames ſpirituall haue euer ſome, certaine notes wherby they are knowen and diſcerned, & either of the partie or of ſome others haue their true and certaine interpretations. Dreames diabolicall, are illuſions wherwith ſatan vereth his owne eſpecially, as witches, ſorcerers, and ſuch like. Theſe dreames of the butler and baker might well be naturall being ſo touching their proper functions, and yet ſpirituall in this reſpect, that God vſing proper cauſes, had a ſpeciall drift in cauſing them, that Ioſeph might haue paſſage to the kings knowledg, and ſo to ſuch honour as after followed. Thinke of them as you will, ſure and certaine the Lordes finger was in them, and with Ioſeph to interprete them to them. So all things worke as the Lorde hath appoynted, and by one meanes or other his mercie to his children ſhall be effected.

3 Hauing dreamed these dreames in the morning, when Ioseph came in to them, they both were sad and looked heauilie. Ioseph spied it by and by, and said vnto them, Why looke ye so sadly to day? Whereby declaring the goodnesse of his nature, and the fruit of affliction in himselfe: *vincula qui sensit didicit succurrere vinctis.* He that hath bene bound himselfe, knoweth the better what belongeth to bands. Neither had he an eie more to see, then a heart to pitie and to inquire what might be the cause, readie no doubt to do them the good that anie way he was able. Such vertue is commendable with God and man, when sowre and sterne dispositions get no such prayse. A comfortable word to a heauie heart God knoweth is sweete, and to much we thinke we can neuer doe for so good a nature. They told him readily their griefe what it was, not thinking (as it seemeth) that he could expounde them. But Ioseph a man instructed aright, answered againe: are not interpretations of God? As if he should say, Can not God stirre vp in this your content: therefore be not sad, but tell your dreames vnto me. Which streight they did, and receyued a true and certaine interpretation of them at his hands. But if here hence we conclude, that with vs also our common dreames are to be expounded, we shal fowlie erre, and who so haue done, haue made themselues spectacles of follie to manie, and shewed no little impietie in themselues, both in speaking and printing: for there is no rule that can holde as certaine in things so variable as dreames bee. As for example, that euer when wee dreame of such a beast, of such a matter, or in such a maner, it should signifie the same thing at all times, whereof vnwiselie some haue written to much. But of dreames elsewhere I haue sayde more.

Verse. 7. A good nature soone spieth others griefe & comforteth them.

No certaine rules of expounding dreames. *Somnia ne cures, nam mens humana quod optat, &c.* Read *Syrach* 24 *Ecclesiast.* 5. *Iere.* 23. *ver.* 27. & 27 *ver.* 9. *Cic. de diuinat.* confuteth, &c.

4 Ioseph hauing tolde the chiefe butler his dreame, which showed his deliuerance verie shortly, and restitution to his office againe with credite, beggeth of him but this requitall, that he would shew mercie to a prisoner also as himselfe then was, and to make mention of him to the king that he might be deliuered. Teaching vs therein not to neglect meanes

when

whenſoeuer we néede, but to vſe them carefullie, referring all effect to God. The baker ſéeing his fellows dreame ſo good, telleth vnto Ioſeph his alſo. But alas the difference. Yet Ioſeph is true, and telleth him truely what it was, though it were ſo bitter. Teaching vs well that truth is to bee preſerued howſoeuer the matter is, and euen hard and ſowre truths to bee tolde if we bee required. Conferre herewithall for proofe and practiſe but theſe Scriptures. 2. Sam. 12. the 7. verſe. 1. King. 22. 17. verſe. 2. King. 20. 1. and 17. Miche. 2. 11. verſe. Matth. 3. 7. and Chap. 14. 7. Galat. 1. 10. with ſuch like. Beware we then miniſters how we conceale what the Lord reuealeth to vs.

Sharpe truths muſt be told.

5 What is ſpoken here of Pharaohs birth-day, and in Matth. 14. of Herods birth-day, ſhewech vs the antiquitie and lawfulneſſe alſo of this obſeruance if it be in meaſure. Birth-daies and mariage-daies, maie bee obſerued, if wee kéepe a courſe fréé from vanitie and ſuperſtition. That Pharaoh deliuereth them both out of priſon, one to life, and the other to death, ſome haue made it a figure of Gods laſt iudgement when the like ſhall be done. But I ſtand not of it. This onely I will note and now ende. How the butler releaſed forgot Ioſeph, a note of diſgrace to him iuſtly, and to all others that in proſperitie forget their comforters in aduerſitie. To manie, to manie hath this worlde daylie that exalted to honour, to riches and comforts, forget Ioſeph, that is, ſuch perſons as are godlie and faithfull, worthie of comfort, and yet oppreſſed by ſome ſtraunge Putiphars, who earſt haue béene of their great acquaintance.

Birth daies.

Vnthankefulneſſe.

Chap.

Chap. 41.

In this Chapter we haue these things especialle to be obserued as chiefe heades.

{ The dreames of Pharaoh the king.
The deliuerance of Ioseph out of prison.
His gouernment in the land when he was preferred.

The company of the godly profitable to the wicked.

TOuching the first, we see Pharaoh here by dreame admonished of a great dearth that should insue in his land, & was this think you for Pharaohs sake? no indeed not principally & especially, but it was for Iosephs sake, ỳ he might be released and preferred, and for Iacob his old fathers sake, with all his familie, who were by this prouidence comforted & prouided for, and brought into Egypt there to remaine an appointed time, according as was said to Abraham. See therfore againe and againe, what profite still comes to the wicked by the godly. For their sakes they haue mercie, and manifold mercies, as here had Pharaoh and all his land, when otherwise the famine had deuoured most of them, as well wee may see if it had not béene told to Ioseph by God, and he directed with wisdome to prouide for it. The king hath two dreames, but all to one end, the doubling being onely for more certaintie and more plainnesse. Whereby the ministers of the worde may learne of the Lord in matters of weight that ought to be knowen, euen twice to speake the same thing, and oftner also if it be néedfull. For this is sure, this is plaine, and this is euen the practise of the Lord himselfe. Foolish curiositie anoydeth this, and vaineglorie suffereth vs not to submit our selues, but who followeth the Lord he followeth the wisest guide, and let others be no rule against him.

Preachers to repeate the same thing good.

2 When the morning came his ſpirit was troubled, which feare was inough to teach him that theſe viſions were ſent of god, but none could interpret thē vnto Pharaoh, ẏ we might thereby learne, how the wiſe in the world vnderſtand not gods ſecrets, but to his ſeruants his wil is reuealed. Then ſpake his chiefe butler, and told him of Ioſeph. Better late then neuer, but fie of ſuch hart that ſo long could forget ſo good a man, and one that ſo friendly had dealt with him. Two yeares (ſaith the firſt verſe) ere this was done after Ioſeph ſpake vnto him. Delaies in court then, & ſome Courtiers euen in honeſt ſutes & very reaſonable are too old we ſee. But the beſt men abhorre them euer, & thākful minds deſie forgitfulnes of their friends: twice is it done ẏ quickly is done, & a readie diſpatch doubleth the benefite to the receiuer, & conſequently dutie to the giuer.

verſe 8.

verſe 9. Worldlie wiſe vnderſtand not God.

Delayes in court, old.

3 Then ſent Pharaoh and called Ioſeph. Not much vnlike to manie others, that euer in their nēd doe ſēke to the godlie and well diſpoſed, to receiue that comfort, or reape that benefit which other cannot yēld them. But in proſperitie they contemne them, & little regard either them or their vertues. That Ioſeph ſhaued himſelfe, and changed his raiment to come vnto Pharaoh, it may well teach vs with reuerence to regard the Lord much more. Before whom yet wee come not with thus much regard: the more is our fault, and the leſſe is our fēling aſſuredlie. The Lord weigheth not outward geſture, but inward hart, yet in reſpect of our ſelues outward geſture doth helpe our inward heart, and ſtir vs vp rather vnto reuerence. as changing of garments, knæling & bowing with eies, and hands lift vp, and ſuch like, therefore to be vſed.

verſe 14. The wicked ſeeke to the godly in their need.

Outward reuerence before God

4 Without me (ſaith Ioſeph) God ſhal anſwer for the welth of Pharaoh. As if he ſhould ſay, though I expound thy dreame which turneth to thy good, it is yet God & not I that anſwereth for thy welth. A dutifull ſpeach in a child of god, to giue god the honour that is due to him, fit for vs, and for all belæuers euermore. For what haue we that we haue not receiued: doth not euery gift & euery thing in nature good, proceēd from god: why

verſe. 16. Glorie to be giuen to God.

1. Cor. 4. 7. Iam. 1. 17.

then

Act. 12. then should we rob him of his owne? God forbid. Herod for taking to himselfe most vainly the praise of his well speaking, fearfully perished to make vs beware. Yea Ioseph is carefull euen before the vnbeleeuers to commit this sin: & let vs marke it. Therfore in the 28. verse. he repeateth it againe. This is the

verse. 28. thing which I haue said vnto Pharaoh, ý god hath shewed vnto Pharaoh, what he is about to do, carefully preseruing vnto the Lord his due.

verse. 35. 5 That Ioseph giueth counsell to Pharaoh to lay vp, &c. Beside that it sheweth the dutie of gods prophets & ministers, not onely to shew the euils to come, but also the remedies for the same. It doth also further warrãt as lawful & good such laying vp in one yeare as may serue for an other, either of father for his child, man for his familie, or gouernor for his place cõmitted vnto him. Only moderation & order that it be kept is to be cared for. Which moderation must regard circumstances of person, calling, place, time. &c. Therfore said Ioseph, let there be chosen a man of vnderstanding & wisdom to do this, meaning no doubt which should do with discretion ý which was fit. No warrant therfore this gathering thus limited & for such end, for those scrapings ý grædie cormorants vse amongst vs, neither with measure, nor for good end, or any care of anie godly circumstance.

Storing lawfull.

verse 38. 6 Then said Pharaoh, can we find such a man as this in whõ is the spirit of God? Thou shalt be ouer my house, &c. Making this argument, that because Ioseph had such gifts, therfore he was fit for such place, and implying the contrarie, that places ought not to go where want of gifts is fit for them. A thing that will accuse manie a giuer in the latter day, when the lord shall reckon. That they haue not bæne so holy as Pharaoh of Egypt to regard gifts in such men vpon whom they haue bestowed places of charge, and most great charge. But what did I say? not regard gifs, do not giuers of places in our daies regard their gifts who must inioy them? How haue I erred, since gifts, and gifts, and nothing but gifts, and all for gifts we do what we do, *si nihil attuleris ibis Homere foras*: If you haue no gifts the doore is open, and the way before you, packe you

Gifts fit for places to be regarded.

hence.

hence. But O curſed gifts, and curſed they that regard ſo much ſuch kind of gifts. My meaning is plaine, and this text is plain. Pharaoh of Egypt, euen Pharaoh of Egypt, I ſay, regardeth what was within Ioſeph, and not what was without, and ſhall we be all for the gifts without, and nothing for grace within? for gaine to our ſelues by ſinfull bribes, not for gaine to the Church or common wealth by ſtrength to diſcharge? Thou and thy gifts periſh (ſaid the Apoſtle once) and thou and thy gifts periſh, ſhall god ſay one day, when it ſhall ſmart. Yea thou with thy gifts that thus giueſt for ſuch gifts to an vnworthie one, and he for want of gifts that yet giueth thee theſe gifts to ſupplie his want of gifts inward in mind, and required of god if he wil haue ſuch place as requireth ſuch gifts to ỹ diſcharge of it. The heathens to ſhew that honour ought euer and onlie accompanie Vertue, built a Temple to Honor, and ſo adioyned therevnto another Temple to Vertue, that by no meanes a man could get into the Temple of Honor, but onlie through the Temple of Vertue, and alas ſhall wee that profeſſe more knowledge bee worſe in our practiſe then all Heathens? God worke with vs for his mercie ſake in this reſpect.

Gifts too much regarded.

Panormitan. lib. 1. de geſtis Alphonſi.

7 Then ſaid Pharaoh to Ioſeph, Behold I haue ſet thee ouer all the land of Egipt. He tooke his ring & put it vpon Ioſephs hand, araied him in garments of fine linnen, and put a chaine of gold about his necke. He ſet him vpon the beſt Charet that he had ſauing one, & they cried before him Abrech, &c. O god of comfort how art ỹ one and the ſame for euer to thy children, ſweet and mercifull, kind and gracious, bountifull and liberall in thy good time. Is Ioſeph now thus highly exalted? And ſhal all Egypt be ruled by him? O what are the afflictions of gods children then? are they any thing but ſuch humblings & ſchoolings as the lord their god & moſt gracious father fitteth them by and with, & vnder to ſuch places, honors and comforts as he hath apointed for them either here in this life, or in ỹ to come? No, no, they are no matters of anger any way, but trainings & leadings to other purpoſes of our ſweeteſt god. Foule daies

Verſe 41. 42. 43. After a fowl day cõmeth a faire.

Sweet comfort in deed in all afflictions.

haue faire

faire dayes we sée it here, and lowring nights to bring bright mornings, we shal euer finde as shall be good for vs. Fare wel Putiphar with thy filthie vnkindnes to a true and gainfull seruant, fare well mistresse of mischiefe with thy sinfull slaunder, thou hast done thy worst, and Ioseph liueth, and is out of prison, honoured with honour aboue thy selfe, & God taking his part, thy malice hath failed of strength to hurt him, blessed be God. And blessed God blesse vs also, that sinfull vnkindnes towards true meaning, or hellish malice against holy life may be indured with patience of vs and visited in mercy by thée, towards vs in thy good times, our righteousnesse made open by thy fauours as here it was: yea all thy children inabled by view of this experience to continue carefull, to be vpright, and to cleaue vnto thée before all the world, in loue, in feare, in thankfull feeling and comfortable tast of thy swéete nature towards thine for euer and euer. Amen, Amen.

O note and feele.

8 That Ioseph suffered all this honor to be done vnto him, and receiued it, held it, and vsed it, doth it not shew that the children of God may inioy worldly places of high regard, and yet be faithfull? is pietie such a simplicitie, that cannot abide honour in this, or like order amongst men? No, neither yet is such pæuishnes, pietie, that condemneth Gods blessings, as things vnlawfull for his children, and grindeth the teeth at the comforts of Ioseph without a cause. What Anabaptists think and haue put in writing we know more, then we néede to regard. Their kindes were diuerse, and their sentences differing accordinglie. Princes and potentates in this world here on earth haue receyued honours, and giuen honour to their inferiours againe without dislike of God, euer from their beginning, so that an order be kept. And to say that princes may not vse any of their subiects seruises according to their gifts, & honour them for their seruices accordinglie, when they haue done, is most derogatorie, not onelie to the princes owne honour, but also to his gouernement and libertie. How did Darius honour Mordecai, and how did Mordecai (a faithfull man) accept the same? How did Nabuchadnezzar honour Daniel,

The godly may accept honours in this world, by-places, titles, &c.

and

and Daniell take it, vſe it, and enioy it with thankfulneſſe to God, faithfulnes to the king that gaue it, and good great to many a one. Daniel was made a great man, ſaith the Text by the King, who gaue him many and great giftes, and made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers aboue all the wiſe men of Babel, Sidrach, Miſaak, and Abednago were alſo honoured and accepted of it. Obadiah a good man met the Prophet Eliah, and fell on his face and ſaid: Art not thou my Lord Eliah? & the Prophet refuſed not this honour. The like ſaid the Sunamite to Eliſha, with diuers others. Let not my Lord be angry, ſaith Aaron to Moſes, and here dwelleth in this Towne a Seer, an honorable man, ſaith Sauls ſeruant of the Prophet Samuel. The iayler in the Acts to Paul and Sylas: My Lords what ſhall I doe to be ſaued? And they ſtartled not at this title, who yet rent their clothes, &c. when vnlawfull honour was giuen to them. To be called Princes of Priests, in that eſtate was moſt honorable, and no title greater. Eleazar the ſonne of Aaron was called Prince of Princes: Eliaſaph, Elizaphat, Suriel are called Princes and Heads. But of this I haue ſpoken elſewhere, and therefore now goe no further. Hoping that hereby wee ſee it plaine, that titles and honors accepted of Gods children, as here of Ioſeph, are no ſignes of ambition, nor forbidden as vnlawfull, ſo the minde be humble and meeke, and a meaſure kept. And immoderat it cannot truely be ſaid, which of a chriſtian Prince for iuſt cauſe is voutſafed to ỹ faithful ſubiect according to the cuſtome & maner of the Countrey. No, rather it is to the common welth & church both ornament and adiument. The contrary being ſought at this day in miniſters out of al queſtiõ by ỹ deep malice of Satan, to the end that all they being brought into contempt, Religion with them might alſo fall, he hauing his libertie to ſpit out his venome and blaſphemies againſt it at large, not one being of authority and countenance to oppoſe himſelfe againſt him, and ſuch his dealinges of the miniſters. Who ſo would haue the foundation of an houſe and building out, may not immediatly begin to ſtrike at that, for feare all the building fall vpon his head, but he muſt begin at the top, and firſt vntile it,

Dan 2.48.

2. Kings 18, 7.

Num. 12.11

Κύριοι.
1 Sam. 9.6.
Act. 16.30.
Act 14.
Ezra. 8.

Num. 3.

Sermon at P. Croſſe.

Aſimilitude

then vntimber it, and so by litle and litle come to the foundation, which after this sort he may take away with ease: euen so in this, which wee now haue speech of, if Satan directly should strike at the foundation, Christ and his word, with religion issuing from the same, then all men espying his malicious drift, would oppose themselues against him, and so his drift be hindered by many stones in the building, falling as it were vpon his head. But when he begynneth to vntile it, and to vntimber it, as I haue sayd, that is to debase and disgrace the ministers already in it, and to hinder by their disgraces others of any gifts to come vnto it, with such like proceedinges many and wicked, in time he will haue the foundation with ease, that is Christ and his word out of the same, with all holy worship according to the same, placing for learning barbarisme, and blindnes, and for religion, superstition, with all the blacknes and darknes of Egypt agayne. Wherefore, if euer the comforts of learning and learned men haue nourished to church and common welth sufficient helps, and ẏ contrary in all ages rooted them out by litle and litle till all were gone: let vs neuer grecue at the meanes that so happie a good followeth after, but blesse God hartily if the place we liue in afford them to vs, and labour to our powers euer to maintaine them. Knowing by Ioseph, Daniel, and all these examples now recited, that in men of all conditions and callings in the church, and common welth, outward thinges, as wealth and riches, honors and dignities, with titles of incouragement, and gracious fauour in religious Princes may be allowed. The true children of God hauing daily learned, to abound & to want, that is in prosperity to vse what the time affordeth to Gods glory, and in aduersity to imbrace what the Lord then also sendeth without repining. If Israel offend, let not also Iudah sinne herein: that is, if some offend, who should not do so? Let not vs thus hearing, and thus seeing, follow their example, and offende likewise. But defye wee Satan and his attemptes, to our last day.

Chap.

Chap. 42.

In this Chapter conſider theſe Heads eſpeciall and chiefe.

{ Iacobs ſending of his ſonnes into Egypt for food.
{ Their intertainment there with Ioſeph when they came.
{ Their returne againe to theyr father.

TOuching the firſt, in that Iacob ſendeth for food, wee ſee that euen he alſo was ſubiect to this famine: where wee may note, that the godly often times indure the ſame afflictions that the wicked doe, but far yet differing from them in the end. For vnto the wicked ſuch afflictions are the whips and ſcourges of God for their ſinnes and deſerts, vnto the godly they are tryals of faith and patience that God may be further glorifyed by them. Ieremie, Ezechiel, Daniel, with thouſandes moe may be examples vnto vs and proofes hereof. That Iacob ſent wee ſee he tempted not God, but vſed meanes & we muſt doe the like. The Egyptians ſould, and wee keepe, neuer contented with the price, that our iudgement may be iuſt in the day of the Lord, when we ſhall ſmart for this greedines and want of loue. To haue trafficke alſo with ſtrangers & forreners, euen with ſuch as differ from vs in religiõ this ſtory warranteth with many moe. But that Iacob would not let Beniamin goe with them, wee ſee his loue, he loued the mother, & he loueth the child. Beniamin is his ioy now that Ioſeph is gone, and he may not be from him. The reaſon that is alledged leaſt he ſhould die, is common to the others alſo, if he had regarded them ſo much. But indeede he did not though all were his children. Beniamin he loued, & for him he feareth loue being euer giuen to feare, according to the ſaying: *Res eſt ſolliciti plena timoris amor.*

The godly afflicted as the wicked, yet to other end.

Vers.6.

A question.

2 Ioseph was gouernour of the lande &c. And why did not Ioseph signify so much vnto his father all this while by letter and messenger sent of purpose both for his fathers comfort and his owne by mutuall hearing one from another? S. Austen moueth this question and answereth it by another. Why (saith he) did not God reueale vnto Iacob his beloued seruant what was become of Ioseph his sonne, and that he was liuing? &c. Surely (saith Austen) because his good pleasure was otherwise, and that thinges might come to passe not onely which God had decreed, but as God had decreed concerning the maner. The selfe same thing it was which gouerned and ruled Ioseph, that he could not like to signify vnto his father his estate, but euen follow the Lordes determined way, and let all fall out as he would. That the Text sayth also, Iosephs brethren came and bowed their face to the ground before him, it sheweth vs plainly, how prophesies of God doe come to passe, wee litle knowing either to good or to euill. For was not this the dreame of Ioseph, that all their sheaues should do reuerence to his sheafe: and see now if it be not truly fulfilled though they litle thinke of it. They bow, and they bow to the ground before Ioseph, litle thinking that it was Ioseph. So did the Iewes fulfill the Scriptures concerning their dealinges with Christ when he should come, and yet they did not thinke so. So doth the Church of Rome fulfill the Prophesie of the Apostle concerning a departure from the fayth, a forbidding to marry and commaunding to absteine from meates which God hath ordained to be receaued with thankesgiuing of them which beliene and know the truth. Doe you remember a litle before how these brethren of Ioseph scoffed at his dreames and said: then shall wee see what shall become of his Dreames. Now let them see what is become of them, they being now with their Faces downe to the grounde before him, doing reuerence vnto him, as the ruler of all Egypt. So so shall all mockers see come to passe what God hath spoken to their iust confusion, if they repent not for sucy disdaine and vnbeliefe. Let those mockers of whom S. Peter speaketh consider this. They say in their iolitie, where is the promise of his com-

Gods purposes come to passe when we thinke not. Chap. 37.5.

Act. 4.

1. Tim. 4. 1.

Mockers.

ming

ming, tush the day of doome will neuer be &c. Behold, behold yee prophane harts what is come to passe in Ioseph, and what yet shall further follow in his time, and take vp your scoffes in trembling feare to prouoke his wrath, whose truth did neuer fayle, nor euer shall.

3 Ioseph knew his brethren, and made himselfe strange to them, speaking roughly &c. Some condemne him for dissembling, and say, wee may not follow him. But others excuse it by our Sauiours dealinges with the woman of Canaan, to whom he meant in the end nothing but good, what showe so euer he made awhile that her faith might appeare. How so euer surely the truth is knowen, that wee may conceale a truth for a time and not by and by vtter all that in time wee will. Therfore hard it is to interpret all the doings of the godly according to outward showe and seeming for a time. But that Ioseph knew them, and they knew not him, some haue made it a figure of our Sauiour Christ knowing, but not knowen, at diuers times. Mary knew him not being risen till he called her by her name, yet he knew her: So againe the Disciples going to Emans, and many moe. But the day shall come that he shall be knowen to those that sold him, and vnto all as Ioseph in time was to his brethren. *Vers. 7.* *Vers. 8.* A type of Christ.

4 Ioseph telleth them, they are spies, and are come to see the weaknes of the land. Thereby shewing vs how carefull all good subiects ought to be of the safety of their countrey, and how ielious that any should espy the weaknes or nakednes of the same to the hurt of it euer. Far and far vnlike to such vnnaturall runagates as are borne amongest vs, which dayly and continually are discouering to the enimie our ports and crekes, our men and munition, our strength and weaknes, and what so euer wee haue or may haue that may hurt our selues, or profit our foes. But the reward of such is with a iust God that euer hated it since he made man. And for this present time me thinke wee might thus profit by this place: that if rulers and gouernours be so carefull to keepe couered the weaknes of the Land Loue to our countrey. Popish loue

least any aduantage should be taken by the enimy, surely with like wisedome, and very godly discretion should all particular men be carefull of their priuat wantes and weaknes, their imperfections and infirmities, ether to fortify against them that they may cease to be such, or to keepe them couered and warely hidden from aduantage sought, and to be taken by the aduersarie. For this is fit, if we care for any thing, and no litle good it would cause in time to the common truth. Many are too weake and wide open, if Satan sailing and seeking a port will enter there. And being thus weake and full of aduantage there is not that care that ought to be to preuent the same. Wherby we fall with vs the cause that wee should more tender then our selues. Be warned by this and apply wee the care of Gouernours in the land to our selues and our amendment in this respect. We see it good and let a word suffice vs.

Our owne priuat wãts to be couered.

Verſ. 13. Truth present and yet not seene.

5 They say to Iosephs face that Ioseph is dead. The yongest (say they) is with our father, and one is not. What a blindnes is this: face to face to speake with a man & yet not to know him. Maruell wee not then if God so will that some see not the truth ý is yet present with them and euen vnder their eies: For their darknes is deep whose eies are blinded in the Lords iudgement. When Christ spake to Mary, she knew him streight, but not before. So if Christ touch wee see full bright, but not before. That Ioseph sweareth by the life of Pharao wee see the experience of pitch pitching the touchers of it. That he sweareth agayne the second time wee see how easily sinne entreth twice where it hath entred once. And therefore learne to beware betymes not giuing entrance at all to that which is euill if wee can.

Verſ. 14.

Verſ. 16.

Verſ. 21. The force of affliction and trouble

6 Then they acknowledged their transgression when time was against their brother Ioseph, and said one to another: we haue verily sinned against our brother, in that wee saw the anguish of his soule when he besought vs, and we would not heare him, therefore is this trouble come vpon vs, shewing in themselues by such speech that force and fruite of trouble and afflic-

tion

tion, euen to make men acknowledge their faults, which otherwise slily they would dissemble. Guiltines in the hart and conscience is fitly compared to a body laid in the graue, for as ẏ sleapeth and lyeth still, but at last awaketh and ryseth agayne, so doth guiltines & sin, it awaketh, it awaketh & biteth ful sore that earst lay stil and was cleane forgotten. Prosperity lulleth and lappeth it vp, but affliction rouseth it and vnfoldeth all. Ruben as one ẏ is also wounded, perfectly remembreth them of that which passed against their brother. Did not I warne you (saith he) not to sin against ẏ child, & ye would not heare, charging thē in words as worse than himselfe, & yet touching himselfe also very deepe, who both contented in the ende, and kept counsell with them all this while. So vse fellowes in sinne to fall out amongest themselues, when filthye wickednesse hath touched them all. *Vers.* 22.

Fellowes in sin fall out.

But why did hee wishe them not to hurte the Childe? The reason in him is very well knowen vnto all, because nature moued him & the doing was bad. But the reason ẏ I thinke of might haue bin this, & as yet may be in like case, because children in time may be men, when we may be reckoned withall for our doings. Then Ioseph a child was too weak for ten, but now Ioseph a mā is too strong for ten. Therfore so vse children whilst they be yong as wel may be answered when they be men. There is a remembrance of the anguish that poore Ioseph was in when he besought them. A circumstance sure that moueth a good hart very much, and most hard is the hart that yeldeth nothing to teares and anguishe of a troubled minde. Would GOD the sighes and greeuous grones of our perplexed Brethren mooued vs more. Wee should more resemble the GOD of pitie and lesse expresse the manners of these stonie Brethren. Wee knowe the truth of the saying most sure, that hee which wanteth mercie of mercie shall misse, and hee shall haue mercie that mercifull is. Yet grieue wee the soules and wring the Bodies both full hard and sore of our Christian Brethren and Neighbours by vs. But marke these Brethren of Ioseph here how now it pincheth their verye inwardes, that euer they were so cruell to their Brother, especially that they regarded him not, when in anguishe and woe hee besought

Children wil be men, therefore abuse them not.

The petition of a minde in anguish should moue much.

them of fauour and better dealinges. Verily so shall it vs, if we doe ẏ like, crushing our brethren & grinding their Faces whom wee can ouercome, And who knoweth the end of Gods wrath to such bloudy hardnes of hart? Agayne, marke in these Brethren the Nature of a guiltye conscience, how it still accuseth, still stirreth and startleth within a man, and is alwayes gawling his mind with bitter remembrance of deede done. Especially when any thinges doe chaunce or fall out crosse, as here it did. Then it tormenteth vs more within, than the affliction wee doe suffer doth without, still suggesting into our mindes, that this befalleth vs for such a thing. So you see were these brethren now tormented, and beware wee by them. Last of all, that Ruben exhorted and warned them when they did offende, and nowe iustifyeth his warning giuen to their Faces: may it not well remember vs of the warnings giuen vnto our selues by Preachers, and by Parentes, by Friendes and welwillers of sundry degrees? Is not Gods Finger in it, that wee are thus warned? And shall not they also one Daye accuse vs certainlye, as here Ruben doth, and witnesse vnto our Faces, that they did admonishe vs, and wee would not heare? Surely they shall: and wee can not bee ignorant of it any way. Happy is the man then that harkeneth willinglye to all good admonitions, and yeeldeth to them. Ioseph heareth this woefull Dialogue of his Brethren, but little knewe they that either hee was Ioseph, or yet vnderstoode them: And hee turned (sayth the Text) from them, that hee might weepe. Shewing thereby (what I wish well noted) that a man possessed with Gods Spirit, hath pitie and mercie euer within, what Face or fashion so euer he bee forced to shewe without. Hee speaketh roughly like no Brother for a time, but his affection is brotherly and most tender at all tymes. His wordes be rough, but his meaning smooth, our wordes bee smooth and softer than Oile, when our mindes and meaninges are roughe and cruell. O contrary course, and therefore contrary end if we take not heede from Ioseph here.

A guilty conscience.

Vers. 24.

Pitie.

7 Ioseph then taking Simeon a pledge that they should returne commaundeth their sackes to be filled with wheat and euery mans money to be put againe into their sackes with vittaile giuen them for their iorney. And why must the money be secretly put in their sackes, and not openly giuen them to their handes? The reason was here that they might suspect nothing, his time being not yet to reueale himselfe. But we may truly learne by it this good lesson, euen to steale a benefite vpon our brethren, doing them good without any trompet blowen before vs. Time shall serue to reueile what God will haue knowen, and till then it is knowen to God which is inough. Wee couet too much many of vs the knowledge of men, when wee doe them good, & if they see it not wee will tell it yea againe and againe rather than it should be secret and vnknowen. But this marreth all, and thus loose wee loue with men of skill and all reward with God Almightie that hateth vaineglory. Wherefore he said it well that said it: *Si tanto studio vitia nostra abscondimus, ne humanam gloriam amittamus: quanto maiori cura dissimulanda virtutes cœlestem gloriam amittamus.* If so carefully wee hide our faultes least wee should loose the praise of men: how much rather should we couer and keepe secret our vertues least wee loose the praise of God. For as wel is God lost with vaine publishing of our good deedes, as man by reuealing of our euill deedes. A treasure hidden is safer from theeues, and vertue couered is safer from Satan. The fruite that hangeth by the way side seldome standeth till it be ripe; and vertue published before mē for vainglory sake loseth her bewtie & deserued praise which kept more close she had been sure of. Tocōclude, the hen, because she cackleth looseth her egge, and cackling boasters loose their praise with God and man, which Ioseph did not being thus secret in his good.

Verse 25.

Benefites done would be secret of. tentimes.

Vainglory.

Bernard.

Similitudes

8 Hauing all thinges ready, these brethren set forward to returne to their father and being in their first Inne one of them opening his sacke to giue his Asse prouender espied his money in his sackes mouth, whereupon a great feare arose in them, and they were all astonished &c. Their Innes then differed much from ours, yelding them no such prouisiō for their cattell as ours

Vers. 27.28. The commoditie of our countrey here aboue others

do, but ẏ fain euery traueller was to cary for himself: would God this benefit (ẏ least of ten thousand ẏ our lād affordeth vs) might stir vs vp to be thākful to God & to preserue ẏ peace & prosperity of the same to our best powers. They that haue their busines in forein countries know by experience the blessing that wee haue & many times vtter it in our eares, if our harts had feeling of any good. If the word should be vrged, peraduenture our blessing would greatly be amplified: for it forceth not ẏ they were in any Iune at all, but only abode in a place for the night season & there prouended their Beastes & refreshed themselues, hauing prouision giuen for both. How Iacob lodged you remember before, & what a soft pilow he had of a hard stone vnder his head. Therfore looke we more at ẏ good of our countrey, where euery village almost yeldeth cōfortable rest to a weary traueller. Their astonishment and feare still, still declareth ẏ gaule of a wounded cōscience, which being in these heathen great & grieuous, & accusing them still without any rest made them thinke ẏ God would haue brought them to some trouble by this money. Not to haue therefore thy conscience against thee, is to haue a thousand comforts with thee. Againe, it sheweth how litle good a multitude doth in distresse except God giue counsell and direct to comfort. For here are many, & yet all amazed at a matter not great had they considered. Pray we therfore in all perplexities to the Lord of counsell & wisedome, and he wil direct vs assuredly, but trust wee nothing in nūbers of men, for they cannot help. They feare againe wher was cause of comfort had they knowen all: euen so do others to this day stil, & yet all is wel in the end, when God openeth matters fully. Euen in feares therefore comfort wee our selues hereafter, & trust in God, hoping the best in the end: their eye cast vpon God in this their perplexitie, saying one to another: what is this that God hath done to vs, must make vs auoid all drowsie dreames of Lucke and Fortune, and see the Lordes Finger euen in our aduersitie: So did Iob, and so haue all godly done from the beginning. The Lord it is that taketh as well as that giueth, and blessed must bee his name of vs in them both. The greatnesse of their astonishment appeareth in this, that the rest did not looke whether their money also were

Gen. 28.

A gauled conscience.

Counsel in perplexity.

No fortune or lucke.

in

in their Sackes, but as all amazed are voide of consideration what to doe: when being come home their moneys also were found likewise: the drift of good Ioseph was not to feare either Father or brethren, but to comfort them, and to prouide for their comming agayne, if happely money should be scarce. But what a good man doth to a good end often by mens weaknes or waywardnes turneth otherwise.

9 Yee haue robbed me of my children (saith olde Iacob.) When they had told him the whole storie of their trauell, how roughly they were vsed and accompted spies, how Simeon was taken & bound behind them, how Beniamin the youngest must goe to clere them & to release Simeon of his indurāce. Then Iacob cryed (& no doubt he cryed, ye haue robbed, robbed me of my children, Ioseph is not, Simeon is not, and Beniamin now ye will haue also from me: all these thinges are against me. Alas good Iacob, thou knowest not yet how God will comfort thy hart ere long, & shew how al these things are for thee, but as yet the time is not. Therefore now do thou shew and let vs learne the pangs & passions of naturall parents. Their children sticke neere to the hartes of them, and with their aduersities they cannot iest, would God their children requited them euer. Some feare to haue and grieue litle to loose children, but it is not so with Iacob nor with any good ones. *Vers.36.* The harts of Parentes to their children.

10 Ruben steppeth in to appease his Father, and biddeth him slay his two sons if he bring not Beniamin safe agayne vnto him. Why, the matter concerned no more Ruben than all the rest. Wherefore then will he offer such a pledge, not knowing how able he should be to performe? Surely Ruben regardeth his fathers griefe. Simeons imprisonment in a strange countrey, and their credit to be cracked with Simeons danger for ought he knoweth if Beniamin goe not. Therfore learne by Ruben in our parents feares to be comfortable and harty to bring them out, in our brethrēs distresses not to be forgetful, or yet formally mindfull as speaking & doing yet nothing earnestly to effect in deede, But as Ruben, be earnest, and impawne euen thy *Vers.37.* To be comfortable & stout in our frends fears

credit

credit to deliuer effectually a brother and frend in a cause that is good credit againe remember it tenderly, & approue it carefully by this exãple. Spies they were called, & more than once sent to espy ỹ weaknes of the land for some euill purpose: nothing they knew, but it was in earnest, & being not such, Ruben is careful to make it appear by the course agreed vpon, to wit, by returning with their youngest brother that they were no such. So earnest is he in a matter of supposed treachery against a forren countrey. O faithles wretches then, that feare neither fame nor truth of treason, and treachery against their owne countrey, but wish it and will it, hunt it and seeke for it, and being not able to become traitors rancke inough at home, run ouer sea to the Schollers & nurceries of this damnable sinne, that there they may receiue as deepe a die in this hellish colour, as the blackamore hath of his naturall hue, whom all the water in the Sea cannot wash white.

Vers. 38. 11 But say Ruben what he could, Iacob inureth not to part with his Beniamin, and therefore saith flatly, My Sonne shall not goe downe with you, for his brother is dead, and he is left alone, if death come to him by the way which yee goe, then yee shal bring my gray head with sorrow to the grane. Perplexitie blind a while. Perplexitie seeth not by & by what is to be done, and therefore Iacob yet denyeth what after he yeldeth vnto. But why is Iacob so fond ouer Beniamin more than all the rest, that if he die his gray head wil follow after. Surely the affection that he bare to the mother now dead maketh him loue aboue all the rest the childe hee had by her. So loue to ỹ liuing sheweth loue to the dead what it was when they liued. And would God it alwaies shewed as it should, 2 Sam. 9. Dauid loued Ionathan whilst he liued and for his sake he loued others, making open inquirie for any of his Stocke, that hee might doe good vnto for Ionathans sake. I could say some thing, if your thoughtes themselues coulde not reach farre ynough in this matter. Loue to the liuing sheweth loue to the dead. If want of loue to the liuing, how want of loue to the dead of whom these liuing came, iudge in your hartes, without further speech what liues bee written in some foreheades to their endlesse shame, that they neuer loued whom God and dutie bound them vnto whilest they liued. Iacob is not so, Dauid was not so, neuer will any good one

be so,

be ſo, and therefore beware that Iacob mentioneth his gray head is greatly pathetical, and telleth vs truly that all parentes are duly to be regarded, that they be not grieued, but the aged father or mother with locks like ſnow is moſt tenderly and derely to be regarded. Whoſe hart then melteth not to ſee this olde man thus making his mone, that if Beniamin die, hee will die, and his graye head with griefe and woe ſhould followe his Child to the graue that he ſo loued. God giue children ſome of this loue.

Chap. 43.

This Chapter containeth theſe Heads eſpecially.

Iacobs content to let Beniamin goe.
Their ſecond comming to Ioſeph.
Their intertainment.

TOuching the firſt it is ſayd, the famine grew greate, and what they brought from Egypt was ſpent, wher vpon old Iacob wiſhed them to returne &c. Where wee ſtill muſt marke which was noted before) how this godly patriarke with al his houſhold is alſo ſubiect to the famine, yea to this great famin, wherein, no doubt, notwithſtanding this wheat from Egypt, they were glad to eate herbes, and rootes, and beries with many a hungry meale: Yea euen in that land are they thus diſtreſſed, wherein God had promiſed to bleſſe both Iacob and his poſteritie, and was this thinke you no temptation to Iacob? Learne wee then profitably by this example to ſtand ſtedfaſt in faith whatſoeuer fall out and preparing our ſelues for the worſt euentes comfortably wayte for end ioyfull as here it was. *Verſ. 1.* Tryals of faith.

Vers. 7.

Inferences vpon our speeches more than we thought of.

2 Could wee know certainly that he would say, bring your brother with you &c. as if he should haue sayd, wee answered but his questions of our kindred & brethrē, not able to guesse before hand what there vpon he would inferre. Therefore speaking no more than we were vrged vnto, we are not to be blamed for his illations. Truth it is, and may teach vs dayly to spare vndeserued blame, that wee vse many times to bestow vpon men. For so it is, that a man speaking as occasiō iustly moueth him, something is inferred that he neuer dreamed of against his wil. Wee may not lay this to the Speakers charge, but leaue it as a thing besides thought falling out, and excuse the guiltlesse.

Vers. 8.

Vers. 9.

Vers. 10.

Vers. 11.

The godly haue euer a yeelding time to euery good thing.

3 Then Iudah, another sonne of Iacobs, moueth his Father to consent to the request of Ruben his brother made before for Beniamin to goe with them, and vseth to this end some arguments as first of necessitie. That wee may liue and not die, both wee, and thou, and our children. Secondly, from security, I wil be suretie for him, of my hand shalt thou require him, if I bring him not to thee, and set him before thee, then let mee beare the blame for euer. Lastly a damno, of hinderance that commeth by staye: except wee had made this tarying, doubtles by this wee had returned the second time. Then the Father yelded and said, if it must needes be so, doe thus &c. Where see and marke in Iacob a most Godly course in extremitie and danger, namely, to vse all honest meanes to relieue our feare, and yet onely to trust in the GOD of Heauen. Iacob sendeth the best fruites of the Land &c. Butas his hold aboue all houldes hee speaketh thus: GOD Almightie giue you mercye in the sight of the Man &c. Then againe, obserue it in Iacob here, that in time hee yeeldeth, and cannot resist when GOD had decreed it should be so: Surely so doe wee, and so must wee doe what wee can. Startle we may, and striue a while as Iacob did here, vtterly refusing, and vtterly disliking to doe this or that, but if GOD haue appointed it to be so, a time will come, that wee shall striue no longer, but say as Iacob said in this place: If so it must be then so be it. Happye are they ẏ yeeld soonest and striue least agaynst that good

which

which God hath appointed. Obstinacie was neuer constancie, nor wilfulnes witte, as I haue noted before. To change from euill to good, from error to truth, from darknes to light was euer pietie, when contrary course was sinfull obstinacie and the rodde of God vpon the vngodly. But O how hardly is this perswaded. So loue wee the thing wee haue loued long, that needes we must cleaue to our owne damnation, and thinke it holy. So haue wee done, & our fathers long: O constant course, but you shall not doe as your Fathers haue done, saith the Lord. Obstinacies not constancie. Ezech. 18.

4 The truth of Iacob would also be obserued, who willeth them to take double money with them, least happily the former was an error. This conscience want not onely theeues, and robbers, and open offenders, but some that seeme honest, and are not the worst. Who can be content to make an aduantage of the error or ouersight, or mistaking of their neighbours. according to the common saying, Si spye, spoyt &c. But if you spie not, good earnest, and swallowed vp without any remorse at all. Thus did not Iacob, no this hated Iacob and all good men euer. God seeth, and God must iudge mee one day iustly according to my workes. What profiteth then if my neighbour see not. Beware wee then and keepe cleane handes with a good conscience, that shall neuer bee ashamed. Truth in all dealings.

5 Thus all thinges made ready, these brethren set on and come into Egypt before Ioseph, who when hee saw Beniamin was not a litle glad: yet kept his owne Counsell, and commaunded his Stewarde to make ready for Dinner, that they might dine with him. The Steward did so, and now when it was time he brought the men all to Iosephs house, who straight were afrayde, and sayd to themselues: because of the money that came in our Sackes are wee brought hether that hee may picke a quarrell against vs &c. O filthye suspicion, howe blotteſt thou, and spotteſt thou euen good men: Thus apt to misdeeme are these men. So was euen Abraham in his time when he said, I thought the feare of God was not Suspicion. Gen. 20.

in

1.Sam.1.

in this place, and that they would kill me for my wife. So was old Heli, and misiudged Anna, that she was drunke. Wherefore well said the Father and full true: *Quanti non dederunt locum errori, & dederunt suspicioni:* How great men haue withstood error, and yet giuen place to suspition. *Suspicio calumniã parit*: Suspicion breedeth slaunder, and is the mother of it in time. *Suspicio amicitiæ venenum*. Suspition is the cutthrote of friendship and euer was. As hardly doth a good man suspect one to be euill, so hardly doth an euill man imagine one to be good. Againe, see how Ioseph in a meaning so good is misiudged and ill thought of by those men. Then who can auoide this damnable suspicion, or what can a man so well intend which some wil not conster quite awry. The man so good, the meaning so good, yet all suspected. Then God giue grace to doe but well, and God giue comfort against cursed misdemers for they cannot be auoided, but will be doing.

Ambrose offic.

Chrisost. in Math.

Vers. 26. A Glasse for childrē.

6 When Ioseph came home they brought their presentes to him, and bowed downe to the ground before him, where see the dreame againe fully accomplished. Now is the yongest also with them, and all bowe. Then asked Ioseph of their welfare, and by & by whether their Father the olde man was in health. Not forgetting I warrant you for any honour his old father. This was a child that had God in him, and this is a glasse for all children to behold themselues in, who now a dayes quickly forget their parents, if neuer so litle welth grow. But if honor also happen to come, O what should wee doe with our old parentes then? Our high places may not thinke of such meane people. But proud Pecocke remember thy selfe, and behold here a man second in the kingdome to the King, a man honored with all the honour that a mighty kingdome could afford, and yet his second word is for his father, his old father, his dere father, and neuer is he well till he haue him with him. Let Courtiers like or dislyke, his frends be his frends, and he will not deny them. God giue Children such hartes.

7 Then Ioseph turned to his yongest brother Beniamin,

his

his brother wholly by father and mother (for Rachel bare both Ioseph and Bẽiamin) & Ioseph blessed him with that not able to goe any further his hart so melted vpon his brother, but turned aside to weepe a while. See then tears by Gods mercies. Himselfe deliuered from danger & prison, exalted highly to great honor, his father aliue and in good health, his brethren before him and Beniamin with him, what mercies are these? No maruell then if a good man seeing so sweet a God, be moued to teares in a sweet feeling. And thinke of your selfe. If neuer wet eie hath shewed feeling hart haue you not bene dull? Certainly mercy in a gracious God wringeth out tears from a feeling child, when neither fire nor sword can get them out. The one we ouercome by faith assisted, but ỹ other quite ouercommeth vs being sweet and comfortable aboue all desert. Then Lord giue feeling.

Gods mercy maketh a mans hart to melt.

8 When Ioseph had eased his hart by this tender weping forth he came to dine with them. But they prepared for him by himselfe & for them by themselues, saith the text: which being done to shew his dignity, it teacheth vs our liberty in this respect. What God vouchsafeth may be vsed without pride or blame, or any offence. And as great a fault to, is an abiect minde to goe too lowe as an arrogant & haughty to goe to high Dauid exalted maintained his state though a poore mans child. Daniel preferred knoweth his liberty and doth the like. Esther againe with many moe. So God be honoured as the giuer, and measure obserued in his feare, haue honor and vse honor, haue state, and vse state, according to the place you liue in lawfully, behould Ioseph here and all the rest.

A state may be maintained lawfully.

9 The Egyptians might not eate bread with the Ebrewes, for that was an abomination vnto ỹ Egyptians, by what lawes Surely by the law of coumpted Hypocrites imagining themselues to be better than other that in deede are farre and far better than themselues. Such law ruleth still wher in law it ought not, to their shame be it spoken that are so lawles, & who now is defiled with church meetings, with prayers and sacraments celebrated duly, but he or she that in deede is more vile if all were knowẽ than any or many that are yet despised as vnworthy ones.

Vers. 32. Hypocrites be bolder euer in their owne eies than others

To eate or drinke with vs poore Ebrewes not at Ioſephs table, but at the Lords table were an abomination to theſe Egyptiãs of whom I ſpeak, whẽ liuing without a vocation by other mens labors, & at other mens tables, when hard and extreme dealing in buying and ſelling, when keeping commodities for a greater price as barley or mault, or the like till they be caſt away, when cenſuring Magiſtrates and miniſters with Corah his countenance, yea (ſhal I ſay all) when filthines and ſinne ſundry waies is ſwallowed & accounted not ſo great an offence, as to come to church. But let theſe Egyptians know the Lord ruleth, who hath choſen theſe diſpiſed Ebrewes to be his people, when they & theirs ſhall periſh in the red ſell of euerlaſting fire. Abhorre we than hartely ſuch damnable hypocriſy. Say wee to no man in this prowd ſpirite, ſtand apart, I am holier than thou, touch not, handle not &c. but modeſtly thinke we euery man better than our ſelues, & of all ſinners with the Apoſtle Paule: let vs thinke our ſelues the greateſt. So ſhall God exalt who humble themſelues vnfaynedly, and proud Phariſies ſhall be caſt downe. But why did not Ioſeph reforme this faſhion ſo foule in the Egyptians, & ſo greatly in diſgrace not onely of others, but of theſe his owne brethren and frendes? Surely becauſe he could not. And ſee here his wiſedome what hee could not reforme, he indureth without contention, being nothing preiudiciall to the piety of him or his brethren, though to their worldy diſgrace. Such wiſedome, ſuch Spirite, ſuch patience and diſcretion. O how ſhoulde it ſchoole vs, and teache vs to abhorre the contrary. Wee ſeeke not peace, nether purſew after it, when wilfully we wrangle about euery tryfle, and place life and death in euery ceremonie. Fathers of the Church haue done farre otherwiſe, if wee remember them, and euen the Apoſtle himſelfe denyeth ſuch cuſtome in a Church of God. But I haue elſewhere touched this more at large.

Iſay 65.

1 Tim. 1. 15.

Verſ. 34 Loue can not be hid.

10 Then they tooke meaſſes from before Ioſeph, and ſent vnto them. See not onely kindnes in Ioſeph to his brethren, but a figure and type of Chriſt Ieſus to his brethren who bountifully and mercifully ſet meaſſes before them being vn-

knowen vnto them of life and ſaluation. How then may he euer forget them that knowe him and loue him, feare him, and ſerue him with a perfect hart and a willing? Neuer, neuer ſhall hee faile them, but as here is ſayd of Beniamin, fiue times greater ſhal he make their meaſſes than any others. That is, where any mercy is vouchſafed vnto thoſe that know him not, many ſhall they haue that duly ſerue him as their God. But was Beniamins meaſſe thus increaſed more than the reſt? O how hardly then may loue bee ſmothered altogether? It cannot, it cannot, doe what you can, but one way or other it will peepe out, much like a candle that incloſed faſt in ſome houſe or priſon, ſhineth through the chinkes of the doore or walles and will not bee hid. Loue will creepe where it cannot goe (ſayth the old Prouerbe) and amongſt others it may haue euen this ſence, that wholly and fully it will not be hidden, but if it may not appeare in his full ſtrength for ſome purpoſes, yet glymmering it will be through one chinke or another, that it may be eſpyed. How then may we thinke of Chriſtian loue and charity, when naturall loue is of this kinde. Verily what nature may worke in a naturall man, Gods holy Spirite much more affecteth in the ſpirituall man Than no fruites of loue no loue, and ſmall Fruites ſmall loue. Examin wee our ſelues by this rule, our charity to our chriſtian bretheren were it any thing in vs by one way or other, it wil appeare as here did Ioſephs. Yet his brethren obſerued it not, as litle thinking he was Ioſeph: and if our loue tokens be not euer ſeene of thoſe, that thinke not of vs as wee are, it is but like this, & it may not grieue vs. Ioſeph will bee knowen ere it be long, and then all theſe tokens will be remembred. So we agayne: But I goe no further, let this ſuffice.

A type of Chriſt.

Chap. 44.

Two thinges especiall hath this chapter, and they are these.

Ioseph̃s tryall of his brethren.
Iudah his oration for Beniamin.

TOuching the first, wee are to vnderstand that Ioseph was desirous to make tryal of his brethrens affection towardes Beniamin, thinking peraduenture they enuied him as they had done himselfe before, where wee may see & learn, how euen good men are hardly induced to thinke wel of those whose behauiour before they haue knowen to be bad. Therfore stand wee stedfast in a good course least happily our fall make all our whole life after halfe suspected. Credit, & honor, and honesty is soone lost, but not soone gayned againe when once it is lost. The meanes that Ioseph vsed, was a commaundement to his steward to put his owne cup in Beniamins sack &c. which may not be a warrant to vs to vse any vnlawfull practises, seeing God hath commaunded vs to walke in simplicity, of like in Ioseph this was some particular motion for which he might haue warrant. It seemeth by the text the cup was but siluer, and then how that might be his honour being so great may be a question. Whereunto we may answere that peraduenture that age was more temperat in plate and pompe than this of ours: againe, though it were but siluer, yet might the ingraning and workmanship be very costly. What also if Ioseph but newly exalted, wisely and discretly moderated his course, least spite and enuie (a weede in Courte growing very much) might worke him woe being but a stranger. Increase one may with credit wel, but to strike saile with worthy mindes can neuer want scorne and scoffing taunt.

Creditonce cracked is hardly recouered.

A moderatiō in pomp and port of plate. &c.

2 That Ioseph taketh vpon him to be a Diuiner, it sheweth the litle spots that are in the fairest faces, and may not be followed, but let vs rather stande now and see the poore mens plea when Ioseph Steward ouertooke them, and layd the cup to their charge. Alas say they, why doth my Lord say so, God forbid that thy seruants should do so, &c. But how doe they proone themselues honest and true? First *ab æquitate*. God forbid we should be such, as if they had said, it were not right, it were not good, and thy seruantes (though poore men) haue a care of right, and what may become them. Secondly *a repugnantibus*, of thinges contrarie in some sort one to another. Behold (say they) wee brought our money againe, how then should wee steale? &c. These thinges being crosse and contrary one to another in some sort. Lastly *ab incommodo*, by the detriment they are content to indure. With whom soeuer of thy seruants it is found, let him die the death, and wee also will be my Lords seruantes. So stifly stood they vpon their truth, and so bould is truth before all men euer. But yet see a defect, though bould they might be being true men, yet wise and not rash must innocency make men. They rashly said, with whom it is found let him die: but they should haue added being stollen by the partie, and of knowledge taken. For want of which warines wee see their danger had not thinges beene as they were. Therefore thus much let vs learne and not stand vpon it, that in the middest of our best integritie & vpright course, yet we vse no vnaduised Speeches, neither giue any needlesse aduantage, but warely speaking avow our truth, and so abide the triall.

Vers. 7. The best men haue imperfections.

A detestatione peccati.

Be bould, but wary in iustifying your selfe.

3 This offer of theirs was thus far taken of the Steward, that he with whom the cup should be found should become seruant, and the rest should be blameless. then fell they to searching, beginning at the eldest, and behold, in Beniamins sacke the yongest of all is the cup found. Then they were abashed, they rent their clothes, they laded their asses, and backe againe gat they to the Cittie to Ioseph for mercy. Who seeth not here as it were a paterne of this brittle worlds comfort. Yesterday these menne were bidden to dinner, feasted and much made

A paterne of the fading comforts of this world.

of at the Gouernours table, yea the same day in the morning with comfort and gladnesse they laded away and all was well: but behold now an other hue al is changed and changed greatly, their clothes rent, ther hartes heauy, and nothing but danger and death before their faces. Such is this world, and the fickle fading comforts of it. To day wee laugh, to morrow we weepe, to day wee florish, to morrow we fall, nay euen in the turning of a hand our estate is turned as these mens was. *Post imbres fructus, post maxima gaudia luctus.* Rayne bringes floods, and ioy bringes woe, sorrow follows comfort, too oft wee see it so. Being come to the presence of Ioseph agayne, they fell before him with heauie hartes, wee may well thinke, and the rather may wee thinke it because there is no mention of any wordes vsed by and by, by them, but onely that they fell before him vppon the ground. Surely their feare and sorrow within bereaued them of speech for a while, and so doth it vse. Remember Anna whose hart oppressed, as it were with anguish and griefe tooke speech from toung and spake by signes. Remember the Shunamite agayne falling at the Prophets feete, & not able to speake. Such was the case of these men, by humble gesture, and falling downe they sue for mercy not able to speake: yet at last they spake, God knowes with passions, with teares and lamentation, with sobbinges and sighinges to see their case (as Luther noteth.) They say, they can say nothing, the thing is found with them and what should they say? His seruantes they must bee and abide his pleasure. But Ioseph would not so, hauing his affection but vpon Beniamin onely. The rest he would dispise, and retaine Beniamin. Then Iudah drew neere and tolde him the whole story that here you see, how hardly their Father parted with Beniamin, what promise was made to returne him safe, and how lamentable would be their olde fathers case if they should faile. Therefore whosoeuer tarryeth, he must goe ere his Father die. For his life depended vppon the Childe: where I marke agayne the reuerence of age in those blinde dayes, if their light be compared with ours. Before there was mention of his gray head, and now here is mention agayne of the same to moue pitie and regard in Ioseph towards him. Let it euer be hono-

Vers. 14.

1 Kings 4. 27.

rable then as it ought, olde age, and let hoary head worke all regard in the best minde still and euer. But then agayne let old men bee also admonished to remember well the old verses concerning this.

Sæpe nigrum cor est caput album, sed quibus album
Et caput & cor est, sint in honore senes.

Often is the Hart blacke and the Head white, but who so haue both white Hartes and white heads, those olde men are honorable indeede and to be regarded. The vehement affection of old Iacob to his sonne Beniamin hath often beene noted, and yet here agayne is layd downe in large maner, Iudah refuseth to see his face any more rather than to goe without the Child, yea to redeeme the Childe that hee might returne to his father, he offreth himselfe a seruant for euer in a strange countrey, which neuer would he haue done, but that he knew his fathers life depended vppon the Childe. Unspeakable therefore is a Parents affection sometimes where it is setled. Doe wee thinke Iosephs hart was not turned vp and downe in his bodie, whilest he heard and saw these things? Yes, yes, the next chapter will shew he could hold no longer. Such sorrow, such weeping, such sighing and sobbing in all his Brethren, such feare in their hartes to loose Beniamin, such mentioning of his fathers loue to ỳ childe of his mother that was now dead, and the rather because he the other brother by that woman was accounted dead. These, things I say were darts and daggers to pearce Iosephs Hart, and hee could no longer hold but confesse his name.

White heads shuld haue white harts. 6

Ioseph not able to hold any longer.

Chap. 45.

The heads of this Chapter are these three.

Ioseph manifestation of himselfe to his brethren.
Pharaos princely Clemencie when he heard of it.
Iacobs dancing hart when they came home, and told him Ioseph liued.

Vers. 1. Affection restrained if it breake out is violét

NOw are wee come to that which wee longe haue looked for, Ioseph to bee knowen vnto his brethren. Wherein first it is sayd Ioseph could not refrayne himselfe before all that stood by him, but cryed, haue forth euery man from mee, not that hee was ashamed of his Kindred, but that hee would couer his Brethrens fault, then wept hee and cryed so abundantly, that the Egyptians heard, and the house of Pharao also heard: Bridled then may be affection awhile but when the banke breaketh, the streame is strong, and who can then stop the course agayne a while. Yet see a care of his Brethrens name euen in the midst of his pang, and till all were gone hee would not touch them. Such wisedome, such gouernment, and such discretion is most gracious whersoeuer it is: and would God wee might euer bee beautified with it. Let loue be seene, and let sorrowe shew, but remember euer time and place. Then cryed Ioseph, I am Ioseph, I am Ioseph, doth my Father liue? as if he should haue sayd, feare no longer my deare brethren, nether bee dismayed, it is Ioseph your brother that hath thus dalied with you, Ioseph your Brother, your owne flesh and bloud, and no other. I am

Ioseph I tell you, euen Ioseph your Brother, and cast feare away. Doth my Father liue? But his Brethren amased, could not answere a word, they were starke dumbe. O mighty God what a change is here? such ends to sorrowes can God giue when it pleaseth him, and let all flesh giue glory to him.

Againe, see a type of the Lord our God, which may be comfortable. Hee checketh vs and chubbeth vs, he bindeth and imprisoneth vs, that is, he imposeth vpon vs sundry afflictions, as Ioseph did vpon these his brethren, and when hee hath tryed vs to his good pleasure, wee thinking of this man and that man, of this malice and that malice against vs, fearing, and dismayde almost altogether, in the ende hee can hold no longer, but that bottomlesse mercie of his breaketh out, and with bowels of loue hee cryeth vnto vs, it is I, it is I, I am Ioseph your brother, that is Christ your Sauiour, your God and your Lord, that haue not spared mine owne life, but haue geuen it for you, bee not afraid, be not afraid, but plucke vp your hartes and reioyce, your sorrow is ended, and your tryall finished, I will be a brother to you, and no worse for euer. It is I, it is I: so sweete is the end in time of the troubles and tryals of Gods children. Euen as vpon the Sea when he walked, and his Disciples feared, he cryed, it is I, be not afrayd, be of good comfort. Come neere vnto me saith Ioseph, & come neere vnto me sayth Christ: Yea, come vnto mee all yee that trauell and are heauie laden, & I will refresh you. So againe in his day of iudgement. Come yee blessed of my Father, come, come, I am Ioseph your brother. &c. which kindnesse in him both heauen and earth shall beare then as Pharao his house heard now of Ioseph. So sitteth this figure to our Sauiour.

Isay 40. 2.

Mat. 14. 27. Iohn 14. I will manifest myselfe vnto him.

2 Now therefore be not sad, nether greeued with your selues, that yee sould mee, for God sent mee before you for your preseruation, &c. This comfortable speaking of Ioseph to his brethren must teach vs by all meanes to comfort them which are truly humbled and wounded for their sinnes. And the ascribing of his comming into Egypt to God teacheth vs to distinguish betwixt Gods finger and mans malice in the selfe

Vers. 5. Comfortable to the greeued.

same

same action, for they differ greatly, the one being sinfull to an euill end, the other being gracious and mercifull euer for good. In Iobs affliction God had his finger and Satan his with, but what Satan maliciously, God most mercifully directed to his glory and to Iobs good. So the crucifying of our Sauiour, and the afflictions of his children euermore. Therefore it followeth not that if we say such things be of God, by & by it should be cõcluded, that he is author of euill. You see the difference, & remẽber S. Austen, God would neuer suffer euill to be done except he were able out of euill to draw good. The land of Egypt yelded this comfort, that the posterity of Iacob according to Gods purpose might be preserued in the same. Therefore ỳ Godly are not burdensome to a countrey, but a countrey is blessed ỳ it may relieue them, and the inhabitantes inioy for them such mercy, as peraduenture without them they should neuer haue. So happily euen this land wherein we liue for the poore exiles of Gods flocke, and we may do well to thinke of it, to stay all grudging.

Vers. 7. Great deliuerances.

3 That Ioseph calleth this deliuerance a great deliuerance, being but from famine and bodily death, it may fitly moue vs to thinke of our deliuerance from hell, death, and deuill, by Iesus Christ in the bottomlesse loue of our most gracious Father, and from ignorance, superstition and popery, from fire and fagot with most bloudy cruelty by a dread and deare, a mild and mercifull Soueraigne of God, for this purpose giuen vnto vs and placed ouer vs. O what deliuerances be these, and how should we feele them within, and publish them without day and night, to the praise of God the fountaine of all, and the honor of his anointed, and appointed meanes for euer? The Grecians deliuered but from bodily seruitude, called their deliuerer a Sauiour to them, and range it out, Sauiour, Sauiour, that the Fowles in the Ayre fell dead downe with the crye. Much more, much more than ten thousand times, may wee call the Lordes Annointed a Sauiour vnto vs. God giue feeling which I feare wee want.

Plutarch in in the life of Flam.

4 Then

4 Then biddeth hee his Brethren, goe tell his Father what honor GOD had giuen him in the land of Egypt, making GOD the Fountayne of his preferment, like a thankefull man and not worldly meanes, like the graceleſſe hartes of theſe times. Promotion commeth neither from Eaſt nor Weſt, from North nor South, but GOD raiſeth vp and ſetteth with Princes euen with the Princes of his people. That Ioſeph would haue his father neere him, it noteth the comforte, that is comforte indeede if GOD vouchſafe it, frendes to bee neere one to another. And that he promiſeth to nouriſh both him and his may not be forgotten, but forever teach vs, that if the Lord vouchſafe vs any thinge in this World, our Parentes portion ſhoulde bee there in, with offer of vs, before demaunde of theirs, and all comfortable countenance vnto the ende. Yea ſee, if Ioſeph bee not euen earneſt and greedie to haue this comfort deriued to his Father from him, and verily there is no more pleaſure or ſweete comfort to a good vertuous Childe than to doe good vnto his Parents according to the power that God hath giuen. Eye of all filthy natures then too viſible daily before our Faces in this accurſed and daungerous time, that being both riche and welthy, warme and well furniſhed with all comfortes, ſuffer not onely other frendes in kindred neere them (to ſay nothing of the naked members of Chriſt) but euen their Parents that bred and bare them to ſuffer both hunger and colde, need and miſery, to their vtter ſhame. Thus did not Ioſeph, and let vs marke it.

Verſ.9. Freindes to be neere a comfort.

Pſal.75.

Verſ.10.

Verſ.11. Parents to be noriſhed if the child be a Ioſeph.

5 Then fell he vpon his brother Beniamins necke and wept, and Beniamin vpon his necke. Moreouer hee kiſſed all his Brethren and wept vppon them. &c. See the Bowelles of men indued with Gods Spirit, they are full of loue, full of affection, full of grace, and full of goodnes, when clubby churles haue Iron harts & braſen bowels as farre from ſweetnes outward towardes any frends, as from holy feeling inward towardes God. O where are theſe natures become now a daies that was in Ioſeph? Wee when our friendes come to vs haue a

The godly be full of kindnes & grace.

formall

formall shew, but for this heat and hartinesse, this life and power of loue that was in Ioseph, alas it is gone, and that makes vs strangers one to another: but I say no more. You see here by Ioseph the godly be no Stoicks, nor they bee no flintie Nabals towards any, but full of affection to their friendes. Yea, though their friendes haue wronged them as these had Ioseph, yet all is forgotten and blotted out when once they meete. Now the God of Loue, worke more of this loue amongest vs daylye.

Vers. 16. Gods power, ouer mens harts.

6 The tidinges of this meeting came vnto Pharaos eares: and the text saith, it pleased Pharaoh well and his seruãts: where we see the power of God still for his seruantes to giue them fauour in the hartes and eares and eies of any mortall men whatsoeuer whose ministerie it shall please him to vse to the relieue, comfort, or countenance of any of them. He ruleth poore and rich, meane and mightie to his Childrens comfort when he will, yea euen the Princes haue their harts in his hande, and hee ruleth them as the Riuers of water at his will. Wee heard in the former Chapter, that for the Egyptians to eate bread with the Hebrewes was an abhomination to the Egyptians, yet see now euen the king and his courtiers most fauourably bent to these despised Hebrewes. So powrefull I say is God ouer all harts when he will, and who may not be comforted with it? Nay see more, not onely the King is fauourably inclined to them, but most extraordinarily regarded them calling for Ioseph, and giuing him commaundement to dispatch his Brethren away with their lading, and to giue them in charge to bring their Father and Families wholly vnto him, and hee would giue them, not some waste part of the Land, but the very best of the land, and they should eate of the fatte of it. He furthermore willeth, that charrets be taken out of Egypt for their children and wiues, and that they should not passe for their stuffe, for he would prouide for them. See therefore the power of GOD, not to prouide small thinges for his Children, but euen thus farre to moue the Kinge, that he thinketh of the very best of the Lande for them. And see in the King a most Princelie minde, beeing (where hee is good) most bountifullie good.

Prou. 21.

A vertue euer worthy great commendacion. In farre meaner perſonages it may haue his effect in a meaſure. They alſo doing good for their degrees liberally, hartily, and throughly, not ſparingly and pinchingly. Agayne wee may ſee the vſe of Charets in thoſe dayes, for neceſſity, not for pompe and pride, where the iourney is ſmall, the way eaſie, and the body ſtrong. That vſe then warranted them, and ſuch vſe now condemneth them, if it bee ſo. Let therefore neceſſity haue her lawfull helpes, but let not pride and vanitye bee cheriſhed and maintayned. Laſtly, in the King it was moſt Honourable ſo to loue his true Seruant that for his ſake hee loued all his frendes, yet not onely loued them, but thus loued them that hee would bee a Father to them and theirs in this meaſure, and in this extremitie of famine and dearth. Happy Ioſeph whoſe faythfull ſeruice found ſo gracious regarde, and worthy Pharao of a faythfull ſeruant as euer was any Prince that we may reade of.

7 Then did Ioſeph carefully diſpatch them according to ỹ kings commandement, & ſent vnto his father alſo great comforts elſe as you ſee in the text, withal which prouiſiõ they come to their Father home ſafe, and well euery one of them, and as all a fire with the comfort of their tidinges they tell their Father, Ioſeph is yet aliue, ſpeaking as it ſhould ſeeme euen all together leaſt any ſhould preuent another in ſo ſweete newes. Abruptly alſo and haſtely their ſpeech ſeemeth to haue beene made, which argueth the heate of their hartes and their affections all troubled with theſe ſtrange euentes. Iacob a good man on the other ſide, hearing theſe wordes, betwirt hope and feare, is all daunted and amaſed, ſo that his hart fayled (ſayth the Text. GOD knew his Hart, when hee heard of Ioſeph to liue: and yet afeard hee is leaſt ſo ſweete a tydinge ſhould not bee true. Euen as vſually ſtill wee ſee it fall out, that happy newes are hardly credited, for feare of the Prouerbe: Too good to bee true. But when hee ſawe the Charets that Ioſeph had ſent to carrye him, then the Spirit of Iacob reuiued. Such aſſurance haue deedes aboue wordes

Tarda ſolet magnis rebus ineſſe fides.

alwaies

alwayes. The Phrase of his spirite reuiuing, may put vs in minde of the effect of sorrow, euen killing as it were the harts and mindes and spirites of men, as also of the nature of comfort and ioy, to reuiue agayne what sorrow so had daunted and euen ouercome.

8 Then Iacob sayd, I haue ynough that Ioseph my sonne is yet aliue, neuer making any mention of his honour, where a man would haue thought hee should haue gloried in that. No, no, the life of his Childe is that, which cheereth him aboue the whole World, and therefore of that hee speaketh. Teaching vs that naturall Parentes doe greatly ioy to haue their Children liuing, though they haue no honour nor dignitie in the World. Yet not vnthankefull to God, if that also be added, as Iacob assuredly was not here. Would GOD Children were in like sort affected to them agayne, ioying in their liues and deaths more than in any honors or worldly possessions that they are indewed withall bee they neuer so great. Surely both dutie and nature would it, if God were in vs. Then saith Iacob, I will goe downe and see him yet ere I die. Teaching vs, the nature of faythfull Loue, it coueteth sight, and comfortable societie in the presence of those whom in Hart and minde wee doe both loue and affecte, and contenteth not it selfe wholly with hearing that they are aliue. Such longe and liked absence then of Parentes from Children, and Children from Parentes, and one Friende from another, sheweth frosen affections is not at all dryed vp and quite decayed. Iacob was nowe aboute an hundred and thirtie yeres olde, and yet hee will take this long iourney to see his Child, cutting the Throte by this his example of all such seely excuses as wee vse to keepe our selues out of one an others companie. Surely Loue will creepe, if it can not goe, and tender Affection by one meanes or other will shewe it selfe. If so greate an age, so longe a Journey, so many difficulties, as might haue beene obiected in this remoue, can not hinder Iacob, what can hinder the Harte that loueth from sometimes visiting his affected Frendes, and blessing God

Life more to be ioyed in the honor.

Frendes should meet together.

euen

euen together for his giuen comfortes. Here is then a ſweet alteration of Iacobs eſtate, and euen ſodenly. So ſweete is GOD.

Chap. 46.

Then followeth this Chapter, wherein wee haue layd downe:

The preparation of this old man with all his to his iourney.
The maner of their going.
The number of perſons that went.
And how they were all receiued in Egypt.

THen Iſrael tooke his iorney (ſaith the Story) with all that he had, & came to Beer-ſheba, and offered ſacrifyce vnto the God of his father Iſaak. Whereby hee ſignifyed, that with moſt thankefull hart hee ſaw the greate goodneſſe of God towardes both him and his, and that he kept in his hearte the poſſeſſion of that land from whence preſent neceſſitie droue him. Yea by this example hee moſt effectually taught, that both iourneis and all other buſines whatſoeuer ſhould bee vndertaken with prayer and ſeruice of God. Since a good beginning hath a good ende following in Gods gracious bleſſing. *Vers. 1.*

2 Then GOD ſpake vnto him in a viſion by night, &c. where we ſee & learne that neuer commeth man or woman to the Lord in true duty, but he is ready to giue eare & to anſwer in vnſpeakeable mercy. Iacob in all likelihood had beſought GOD to proſper his iourney, and to bee his protection againſt all daungers, and the Lord is ready to aſſure him of

his

his desire with most sweete comfort. Followe wee then Iacobs practise, and expect in faith not wauering, Iacobs blessing.

Gods childré are ready to heare when their father speaketh.

3 No sooner had God sayde, Iacob, Iacob, but hee answered and sayd, I am here, being prest and ready with all reuerent attention to heare what his GOD should say vnto him, and to follow the same with all faythfull obedience. Such readinesse becommeth Gods Children well euen at this Day in the Church where GOD speaketh, and with that Hart, to coume and to sitte mee downe is a holy obedience to the Lord, thinking with my selfe in this sort. O Lord, this is thyne Ordinance, by thy word preached to instruct thy people of thy will. Here Lord then am I in all humble feare to heare thy blessed pleasure, what this day it shall please thee to put in the mouth of thy Seruant, the Minister by whom thou speakest to vs, to deliuer: Lord guide him, and Lord frame mee to all profite and good in this thing: Here I am, therefore speake on Lord, thy seruant heareth. This cannot they say, that dull and dead in their inward feeling esteeme of the Ministerie of the word, as of a matter of course and human policie to keepe people in obedience, and no otherwise: therefore absenting themselues from it, and seldome or neuer setting themselues in this holy manner to heare the Lord speake his good pleasure to them. But let vs bee wise and learne of Iacob, if they will be wilfull and witlesse both, what remedye? I am here Lord is a speech for a Childe of GOD, when I am in the Fieldes with my Cattell, in my Houle with my Cofer, or in the Tauerne with my like, is a Speech of a wicked Worldling, that sauoureth not the thinges which are of GOD, as one day they shall knowe, when it may bee too late to repent their follie, and to call agayne yesterday. That GOD that is able, rent our hartes and giue vs feeling, I beseech him.

Thinke of this.

Absence frō church.

Vers. 3. The sweet care of God for his children.

4 Then said the Lord, I am God, the God of thy Father, feare not to goe downe into Egypt, for I will there make

of

of thee a great nation. I will go downe with thee into Egypt, and will alſo bring thee backe againe, &c. Here is the mercie of a ſweete God, and here is the ſtaffe and ſtay of all godlie hearts. Mercie, that thus ſweetlie he would comfort his olde ſeruant now worne and wearied with a wicked world, aſſuring him of his hand, fauour, and helpe in all this iourney, then the which what could the heart of a man wiſh more. The ſtay of all men in their buſineſſe whatſoeuer, euen the Lorde, the Lord, and none but the Lord. For marke I pray you, how God draweth Iacobs eies from looking vpon Ioſephs honour and credite in the land whither now he was going, or yet vpon the king that ſo graciouſly had commanded to ſend for them, and his heart from truſting in theſe things, vnto himſelfe and his protection, prouidence, & power, ſaying, I wil go with thee, and I will bring thee thither, and backe againe in thy poſteritie: as if he ſhould haue ſayd, this is thy ſafetie, this is thy ſtay and ſtaffe that will hold, my preſence with thée, and my prouidence for thée, not thy ſonnes great honour, though in deed it be great, nor yet the kings fauour, though indéd verie gracious. If we haue eares to heare then, let vs heare, and whatſoeuer comforts God graunteth vs in this worlde, of friends, or children, yea of princes themſelues, yet let our anker hold be the Lord, and none but he, knowing that with him theſe comforts ſhall profite vs, and without him faile vs, as moſt fickle and vncertain things, euen happily then when we would be moſt glad to enioy and haue them, I, I will be with thee, is a worde of truſt, and let it euer be looked to of vs.

The true ſtay of a man euer.

¶ Further goeth the Lord with Iacob, and telleth him that Ioſeph ſhould put his hand vpon his eies: that is, cloſe vp his eies when hee died. Where we learne the cuſtome of thoſe times to haue committed this matter to the chiefe of the kinred, or to one that was moſt deare to the partie dying. Whereas we now a dayes referre it ouer to ſome olde woman, and hard hearted keepers, voyd of loue, void of affection, and oftentimes void of honeſtie and good dealing, ether in this or other things concerning the keeping of ſicke folkes, we our

To cloſe the eies of our dead friéds.

selues being so tender, so weake, or rather in deed so wanton & forgetfull of true loue and duetie, that we cannot abide to be present to the ende with those that haue béene present with vs to our comfort, but giue them ouer and forsake them vnkindlie when wee shoulde shewe them our last loue and office with a faithfull heart, taking such Christian courage to vs in that respect as is néedefull. Wee may amende this fault by this example, and remember it euer that God maketh a matter of account of it here, that Iacob should receiue this comfort also, euen to haue Ioseph his sonne to close his eies. Then what God reckoneth of we may not thinke lightly of, neither wilfullie or carelesselie withdrawe that from them whome wee ought to comfort with all due and good duties, which God himselfe accompteth a comfort to the father, and a duetie in the childe. It is expresselie said of yong Tobias that he buried his father and mother verie decentlie, comelie and orderlie, when they were dead, that euen by him also wee might thinke of these last dueties, and not carelesslie commit them ouer to others, whilest we grédilie, and beastlie regard their worldlie goods they leaue behind them, as to manie do.

Tobit. vlt.

Verse. 5. 6 In the Chapter followeth the maner of their going, and the persons that went, whereof I néede not to stande, onelie wee must knowe that the persons are numbred, and the number noted, that the accomplishing of Gods promise might appeare but euen nowe noted, that in Egypt hee would make of him a great Nation. The persons that went here, were in all but threescore and tenne: the persons that returned when God deliuered them out of Egypt, were fiue hundred thousand men of fote, beside children. Great therefore was the blessing of increase in this people, and true was the Lorde in his worde to Iacob. As true was he euer, and euer will bee in all his promises to his seruants. I come to the last point, which was their intertainment in the land of Egypt when they came. Ioseph (sayeth the text) hauing intelligence of his fathers comming by Iudah his brother sent

Verse. 27.

Exod. 12. 37

vnto him for that purpoſe, made readie his Charet, and went vp to Goſhen to meete Iſrael his father, and preſented himſelfe vnto him. *Verſe.29.* No honour then nor preferment euer ſo high can make Ioſeph forget his dutie to his aged father, but honour him he will vnto his end as a dutifull child, that by him to the worldes end all children might learne to doe the like. What was that that Salomon did to his mother, when he roſe to meete her, bowed himſelfe vnto her, called for a ſeate, and placed her on his right hande, but euen a patterne of like grace and duetie in a vertuous childe. 2.King.2.19. When Ioſeph was come vnto his father, O the fountains of affection, how were they broken vp both in father & ſon. There was claſping and cleauing one to another, weeping and wringing for ioy and comfort, that hardlie with drie eies ante preſent could beholde them. Ioſeph fell vppon his fathers necke, and wept vpon the ſame a good while not able to ſpeake, till his heart was eaſed by a ſtreame of teares. And doe you thinke the father wept not to beholde his ſonne? The ſonne of his loue, the ſonne of his deſires, whome ſo dearelie hee had bewayled, as one rent in peeces with ſome wilde beaſt, and nowe ſawe with his eyes to be aliue, and not onelie ſo, but in ſuch honour as to him and his hee might bee a father? God knewe his heart all full of affection, and what Rachell his mothers heart would haue beene if ſhee had liued to ſee this day. Well, both of them weepe out of all queſtion abundantlie, yet Iacob the father getteth the victorie ouer his paſſions firſt, and ſpeaketh to Ioſeph, but how ſpeaketh he? I warrant you, his woordes both for forme and matter ſauour of affection alſo. *Verſe.30.* Nowe (ſayeth hee) let mee die, ſince I haue ſeene thy face, and that thou art yet aliue. What is this but heate, and moſt feruent loue in a kinde father. He nowe cares not for his life, hauing once beheld Ioſeph before his death. Such ſpeach vſed Simeon or not much vnlike, when hee had ſeene Chriſt, Nowe Lorde (ſayeth hee) let mee depart in peace, ſince mine eyes hath ſeene, &c. Who can then tell the heartes of Parents. O that children may more and more thinke of them, and

requite them no worse then Ioseph did.

Ioseph hũble mind not ashamed of his kinreds meane estate.

7 Thus Ioseph hauing done his duetie to his father, he remembreth himselfe also towards the king, and telleth them that presently he will to the king to giue him intelligence of their comming. Where we are to marke the titles which Ioseph will adorne his kinred withall when he commeth to the king: surelie he will tell him that they are shepheards: what, plaine shepheards? Yea verelie no more painting and colouring will Ioseph vse, but confesse that they are shepheards, and which is much more, he instructeth his brethren if the king should call them, that they should say, that not onlie they were so, but that their fathers before them liued also so. Where is this simplicitie nowe become in these proude and scornefull daies of ours, when euerie man almost if he come to anie place, is ashamed of his parents and kindred if their condition be but meane, when we tumble, and tosse, and rake vp old Records day and night to fetch it about, that wee may be gentlemen? Surelie it is gone, and our pride before wise men as ridiculous, as before a iust God it is sinfull and odious. What if our parents be but meane, with others of our kinred, the more is Gods mercie and goodnesse seene towards vs if we be exalted. And shall wegrudge to the Lord the praise of his owne mercie in such measure to vs, by dawbing and painting our friends out with such antiquitie of blood, such descent and alliances, and I know not what, as may darken in some sort the Lords doings. Fie on this ingratitude, and fie againe vpon this filthie pride. It is farre from Iosephs spirit in whom this was vertue, neither to adorne his kinred with vaine colours, neither once to be ashamed of them as they were. If we follow Ioseph, wee follow him whom God loued, and euen for this his vertue in this place noteth and commendeth secretlie: If we follow the worlde, and vanitie of hautie minds, we take a course that hath no such comfort either with God or good men. If a man see a peece of clay, know it to be clay, and esteeme it but as clay, doth he not well: But if he take it to be golde, and esteeme it as golde, then in

dæd it is but clay, is he not mad? So are theſe vanities that men ſo glorie in, of ſmal value, who ſo thinketh ſo of them, and ſo reputeth them he is wiſe, when others follies ſéeing but themſelues are laught at of others verie iuſtly.

8 The more yet appeareth Ioſephs vertue. For euery ſheepkeeper (ſaith the text) was an abhomination to the Egyptian. *Verſe. 34.* And yet was not Ioſeph daunted with it, nor once goeth about to couer the matter. But his friends are to him ſtill as they ought to be, and the pride of the Egyptian hurteth himſelfe. What if the queſtion were aſked which of theſe two ſorts of people were the better in reſpect of Gods approbation, the Hebrues that were deſpiſed, or the Egyptiãs that did deſpiſe, would you not ſay the Hebrues? Then we ſee they are not alwaies vnholie with God whom proude ſpirites eſtéeme to be ſo, neither yet they ſo holie as they take themſelues, who in reſpect of themſelues eſtéeme others to be abhominable. This is but an olde trike of a tempting deuill, to make ſome people thinke both of themſelues better, and of others worſe then they ought, to eſtéeme of others as abhominable vnto them, when in déed rather they themſelues ſhould be ſo to the other. This practiſe of Satan, and power of his venom is to[o] to manifeſt euen in our dayes, in ſuch as condemne our Churchmeétings, our exerciſes of the worde and Sacraments, and whatſoeuer we do in compariſon of their owne ſuppoſed puritie. Of whom it may iuſtly be ſpoken that Auſten ſaid, *Finxerunt ſe nimis iuſtos, cum totum vellent perturbare.* They haue feined themſelues ouer holy, whẽ in this ſort they would trouble al. For vs who are ſo abhominable to them, let vs comfort our ſelues with the truth of our cauſe, and with this example of Gods people, whom yet God ſuffered thus to be iudged of by filthie Egyptians, knowing that in the end theſe proude cenſures ſhall hurt vs as much as this contempt in the Egyptians did the Hebrues, when it cauſed them to be placed in the land of Gothen, which was the very beſt of the land of Egypt. Let this ſuffice of this Chapter.

Proud hypocrits deſpiſe as vnholy who in Gods acceptance are holyer then themſelues.

Chap. 47.

The chiefe points of this Chapter are two.

{ The speech of the king with Ioſephs brethren and father.
{ The extremitie of the famine.

Verſe. 1. Ioſephs modeſtie & wiſdome.

THe firſt it is ſaide that Ioſeph went to ye king to tell him of his friends comming, & withall toke with him fiue of his brethren, whom he preſented to the king, aſwell that the king might bee aſſured they were come as alſo ſee what maner of people they were. Wherein appeareth both the maieſty & the wiſdom of Ioſeph that without the kings knowledge and expreſſe direction he would do nothing in this matter, though his fauor were great with the king, and verie extraordinarie, well knowing what meaner places then Princes Courts giue trial of, that manie are the whiſperers, flatterers, and maligners of them, who with anie ſpeciall fauour vſe to be regarded of the chiefe. Sone might they, and peraduenture ſone would they haue incenſed the king, both againſt Ioſeph and his friends, if this courſe had not warilie beene taken. And what though the king before had giuen commaundement touching this matter, yet ſafe it was to haue direction againe in a matter of his owne, and of this nature to bring ſtrangers into a Princes land to inhabit the verie beſt place of the ſame. Who knowe the varietie of great mens mindes, and what mountaines priuie whiſperers can moue ſometime, when a man is not admitted to his anſwer, but condemned vnheard, will approue Ioſephs wiſedome and ſay it was neceſſarie. The king when he ſaw them aſked what trade they were of, taking it as certaine that they had ſome trade. So vnvſuall was it

Court flatterers.

Verſe. 3.

then

then for men to be idle. But had he asked mante a man in our dayes, there answer peraduenture would haue béene to séeke vnlesse they should haue answered that they vsed to walke from tauerne to tauerne with a white rodde in their hands to top Dasies withall. These mens answere was not to séeke, but readily they tolde the king they were shéepheards, both they and their fathers, that is, men that liued by keeping and bréeding of cattell, a most profitable and good trade for the wealth and comfort of a land. Would God their example might worke with vs, to cause vs to abhorre this sinfull idleneſſe the mother of infinite euils amongst vs, and to buckle our selues to some profitable seruice to the common wealth Surely it is for the dead to rest from their labours, and not for the liuing altogither. But many times I haue touched this matter, and therefore now no more.

3 Then sayd Pharaoh to Ioseph, the land of Egypt is before thee, in the best place of the land make thy father and brethren dwell, &c. We saw the kings gracious fauour to his faithful and true Ioseph before, and now we sée his constancie in the same. A most princelie vertue in him, and a most swéete incouragement to the hart of Ioseph, as they know that wish and want. Bound was Ioseph if he had had a thousand bodies and minds to haue serued such a maister with them all. Farewell Pharaoh thou king of Egypt, and liue being dead in the pennes of men whilest the world endureth for this clemencie. Be thou to all men a mirrour of sweetenesse to faithfull seruants, and teach euen them that know more then thou didst of Gods truth in this behalfe. Ioseph praise thy lot also, and say thou hadst mercie not alwaies found to serue such a maister, so kind and so constant in fauour to the end, not onelie to thy selfe, but euen to all thy friends, O marueilous comfort.

Verse.6. Most constant comforte to a true seruant

3 Not long after Ioseph brought his old father also to ỹ king that he might sée him. Who being come into presence, saluted Pharaoh, or blessed him. Teaching vs thereby how peeuish, not how zealous they be, that amongst vs méeting them who

Peeuish denying to salute our brethren.

profesſe the ſame truth, & reſts vpon the ſame God that themſelues ſeeme to do, yet will not ſpeake to them a word leſt they ſhould be defiled by ſaluting thoſe that are not ſo factious (to ſay no worſe) as themſelues be. O learned skill. Iacob may ſalute Pharaoh of Egypt, and we may not ſay good morrow to a true profeſſor of the goſpel. But ſuch ſtraining at a gnat, and ſwallowing of a camill will one day haue his iudge, to whom I referre it with this little remembrance by the way.

Verſe 9. Iacobs life how our comfort.

4 The king alſo ſpake vnto Iacob, and asked him of his age, to whom he anſwered, that the whole time of his pilgrimage was an 130. yeeres, few & euill haue the daies of my life bene, and I haue not atrained vnto the yeeres of my fathers, &c. Where we haue a comfort both againſt ſhorter life and more affliction then our fathers haue had if the Lorde ſo pleaſe to haue it. He dealing no otherwiſe in that with vs, then with Iacob his ſeruant. That he alſo calleth this life a pilgrimage, hath his profite euer to admoniſh vs of another place, and to plucke our affections from this ſinfull world. We haue not here an abiding citie, but muſt looke for one from aboue, ſetling our ſelues and our buſineſſe no otherwiſe in this worlde then becommeth pilgrimes that muſt along to another place. Heb. 13.

Buildings & purchaſings

This do not many whoſe buildings and purchaſings, and inceſſant cares, giue ſhrewd ſhew their hearts are here, not as pilgrims hearts, but rather as men that dreame of little good when this life is ended. Read the 49. Pſalme, the 2. Cor. 5. and meditate of them.

Verſe 12.

5 Then Ioſeph placed his father as Pharaoh had willed, and Ioſeph nouriſhed his father and his brethren, and all his fathers houſholde with bread, euen to the yong children. See the dutie of a godlie childe to his deare father, not to ſée him want the comfort of his abilitie anie waies during life. And ſée how cruellie Ioſeph now reuengeth his brethrens wrong done vnto him when he was yong. He nouriſheth them and theirs with comfortable foode during all the famine. Such remembrances of iniuries & ſuch reuenges are in the godly ſtil,

and

and therefore let them weigh their eſtate that take ſuch bitter courſes as we daylie ſée, whether that ſpirite be in them that was in Ioſeph or no. Nay, are they like vnto farre worſe men then Ioſeph was for knowledge in the truth that moderateth reuenges? As vnto Antigonus, who hearing with his owne eares certain of the ſoldiours ſpeake euil of him, neuer reuenged the matter, but patientlie endured it, and bad them either go further, or ſpeake softer leſt the king ſhould heare them: vnto Auguſtus Cæſar, who ſuffred one Timagenes a writer of hiſtorie, abuſing notoriouſly both him, his wife, and his whole familie, to liue neuertheleſſe, and to liue in good eſtate euen in Rome vnder him. If ſuch men as theſe thus gouerned their affections when they had wrong, may we carie the credites of chriſtian profeſſors, boiling in malice, hunting for reuenge, and euen breathing out ſlaughter againſt whome we diſlike, as we ſée at this day. What the Lorde hath ſaide againſt ſuch heates ſundry times in theſe notes I haue obſerued, and our ſelues full well know his diſlike of ſuch dealing. Nowe doe but thinke of him, that in wiſedome ſaide it. *Parcius vtendum poteſtate, quòſemper ea vti poſſis.* Sparingly ſhouldeſt thou vſe thy power that euer thou maiſt vſe it. That is reuenge little and liue long, &c.

6 The greatnes of the famine is laid downe & noted by the effects of it. When it conſumed all the money in the land, and brought it to Pharaohs coffers: then all their cattell, being glad to giue them for food when their money was gone: thirdly all their land, and euen their bodies alſo, if he would ſo haue taken what they offered. What a ſpectacle is this of Gods power, what eaſilie he can do, and of his gratious fauour what yet hee doth not. *Durum telum neceſsitas.* A ſharpe dart is neede and want. And therefore a great mercie is plentie and ſtore. Where be our hearts to feele it, and to bleſſe God for it vſing it well to his glorie? But what when both money and cattell with land alſo were gone, & all become Pharaohs? See then a wiſedome, and a fatherly mercie in Ioſeph. Then gaue he them ſéed to ſow their land, yeelding ỹ king but the fift part

verſe 13. &c. This famin ſheweth our bleſſing.

and

Merciſull dealing in Ioſeph when he had the vantage and could haue nipped.

and themſelues kæping foure to their maintenance: wiſdom I ſay, becauſe elſe the land ſhould haue beene waſt, and the fode as yet holding out would haue decaied: mercie, for that if ſome had had them at ſuch a liſt, they would haue rather taken foure parts and haue left them one, then quite contrarie as Ioſeph did. Mercie againe, in that he regardeth their wiues and children, &c. That is, their charges, and according thereunto dealeth with them, and alloweth to them. Which is a thing they little thinke of that haue to the bones, and grinde euen the faces of their tenants nowadaies. What bleſſing alſo this kind dealing had in the hearts of the people the ſtorie noteth, when they thankefullie attributed the ſauing of their liues vnto him. Gracious dealing will euer haue a gracious report with thankefull men, when ſighing grones of whole families beggered and vndone, will crie for ſpeedie vengeance from a iuſt iudge.

A bleſſing vppon him for it.

Verſe. 25. note.

Maintaynance of miniſters

7 Except the land of the prieſts onelie, &c. This wich that before in the 22. verſe, where it was ſaide that Pharaoh nouriſhed the Prieſts with an ordinarie, ſheweth what care ſhould be had of miniſters, and what proviſion ſhould euer bee made for them. This Pharaoh of Egypt had a care of his Prieſts. Ieſabel a wicked woman maintained her prophets of the grones 400. at her table. Micah in the Iudges maintained his Prieſt. And may onelie the profeſſors of the Goſpell neglect their teachers? Let the Lord iudge, who ſaid the labourer was worthie of his hire. Let the Apoſtle iudge, who ſaith they are worthie of double honour, and the ore may not be muſled that treadeth out the corne: nay who with manie ſimilitudes and arguments proueth the contrarie, as 1. That no man goeth to warfare on his aſwne charges. 2. That huſbandmen eat of the fruit of ſuch vineyards as thē ſelues plant. 3. That ſhepherds eat of the milk of their o'wn flocks, & cloth themſelues with the woll. 4. That ſowing ſpirituall things which are the greater, we are well worthie to reape carnall things being the leſſer. 5. That the ordinance of God was to haue them liue by the altar that ſerued at the altar, with other like reaſons in that

1. Kinges. 18. *Verſe.* 19.

Iud. 17.

Math. 10.

1. Tim. 5. 17.

1. Cor. 9. from the 5 verſe to the 15.

place, and to the Galatians if you conſider them, and gather them out. Had the prieſts of the law the tenth part, and ſhal the miniſters of a better teſtament haue neuer a part? Such maintenance wil haue ſuch miniſters in time out of queſtion, to the vtter decay of learning, pietie and religion, and to the bringing in of al barbariſme & error as Satan wiſheth. Galat.6.

Whoſe is the vertue of Nehemiah touching this matter, euerlaſting remembrance and imitation of them that haue like authoritie & feare God. Nehem.13. 14.

He finding that the prieſt Eliaſhib, who had the ouerſight of that which belonged to ỹ maintenance of the prieſts, being ioined in affinitie with Tobiah ỹ Ammonite an enemie of the Iewes, the portions of the Leuites were not giuen them, but euery man was fled to ſhift for himſelfe amongſt his friends: moſt zealouſly reformed it, as there you may ſée, threw out Tobiahs veſſels, thruſt out Eliaſhib, & placed them ỹ were counted faithful, & brought the tithes of corne and wine and otle into the houſe of the lord againe. Verſe 10

Marke the ſtate of our times, and ſée if ſuch Tobiahs be not yet amongſt vs, and ſuch Eliaſhibs, who dealing together in all vnrighteouſnes, conuey the portions of the Leuits by little and little from the church, ỹ all may come to ruine & vtter confuſion in time. They muſt haue the tith corne, & the glebe land, peraduenture the houſe alſo for a dairie, and their couſen Eliaſhib the miniſter there ſhall haue the tith géeſe, and the egs at Eaſter. But ſhall not god viſit this great impietie? O lord, O lord, in mercie forgiue the ſins of the land and the iniquitie of thy people deſeruing iuſtly the loſſe of thy worde, & ſweet libertie of their conſciences, & yet yet ſhew fauor. For theſe mercies raiſe vp workmen ỹ are able to féed thy people as they ought, & either conuert or confound theſe church-robbers that ſauor nothing but their owne gaine, that taking thus dailie away the rewards of knowledge, indeuor the death of thouſãds thouſands of ſoules which thou haſt created. Church robbers.

Stirre vp Nehemiah thy faithful ſeruant to redreſſe this ſin, and to ſettle things carnal as ſhalbe fit to them that ſow ſpiritual, that God be not mocked. So we that be thy people & ſheepe of thy paſture ſhal giue thée praiſe for euer for ſo great a mercie. Amen. Amen. Galat.6.

Verse.28.

8 So Iacob dwelt in Egypt in the best of the land, grew and multiplied exceedingly, and had possessions, hee lived in that lande seuentéene yeares, and sawe his childrens children, he inioyed his sonne Ioseph in great honour, with Beniamin also whom he loued, yea, hee inioied them all placed about him, and liuing in vnitie, peace, and plentie. Sée then the comforts of god to his true seruant after many afflictions. God is not changed. Cleaue we therefore to him, and he euer shall dispose vnto vs for the best. If we now weepe, he is able to make vs laugh, if we now grone vnder any burden, he is able to ease our shoulders from it in good time, and to comfort our later yéeres with a sweéter measure, as he here did Iacob.

Math.8. Remember the great calme that followed after their great daunger in the shippe. Remember the wordes: you nowe

Iohn.16. are sad, but your sorow shalbe turned into ioy. Remember the

Esay.54.8. prophet: for a moment in mine anger I hid my face from thée for a litle season: but with euerlasting mercy wil I haue compassion on thee, saith the Lord. Tobiah had his sight againe, and

Iob last. ended in comfort, Iob had all well againe in the end, & the lord blessed the last daies of Iob more then ỳ first. Dauid after manie troubles hath a crown of honor, & Iacob hath his Ioseph againe, that his spirit reuiueth. Ionas commeth vp againe all in safetie from the bottom of the sea. Feare not affliction therefore, but refer all to God. He is not the god of these men alone but of vs also. All shalbe well in the Lords good time, al teares wiped away from our eies, and what he hath promised anie way, so true is he, so good is he, so himselfe is he, and euer shall be. Here then might I ende, if it were not also worthie obseruing how reuerentlie Iacob speaketh to his son being in authoritie. If I now haue found grace in thy sight, deale mercifully with me, &c. Teaching hereby all parents to regarde also their childrens places, as their children ought to regard them. So such giuing other what honor is due, God shall be honored of them both, and in them both. Of this burial hereafter in Iacob in the land of Canaan, we shal haue occasion to speake hereafter. It respected Gods promise of that land in time to be giuen to his posteritie, which he stedfastlie beléeued, and

for ſhewe of the ſame his vnwauering faith, and the confirmation of others, wiſhed and ſought that his bodie might thither be caried to take poſſeſſion till that tim came. Such faith in other of Gods promiſes concerning vs becommeth it vs euer to haue, and God in mercie giue it.

Chap. 48.

In this Chapter two things eſpeciallie are laide downe.

The adoption of the ſonnes of Ioſeph to be Iacobs ſonnes.
The bleſſing that Iacob giueth them.

verſe. 1. The godlie are ſicke.

TIdings are brought vnto Ioſeph that his father was ſick. Sicke then are the godlie when it pleaſeth God as well as others, and worne and waſted with diſeaſes and griefs, they paſſe away as other men. The Lord could do otherwiſe if it pleaſed him. But this courſe is beſt in his eies, that being as others appointed to die, they alſo as others ſhould haue theſe common meſſengers and forerunners of their death: that hereby receiuing as it were a watchworde that the time is neere, they might renounce the worlde with all the flattering and fading glorie thereof, they might lift vp their eies to the God of heauen and conſider the comfort of that compante. They might diſpoſe of their gwdes and affaires of this worlde to the quiet peace of them that ſhall haue them. And laſtly, with more eaſe depart and make an end, the bodie being weakned and worne away by ſicknes that it cannot ſo ſtiffely ſtartle againſt that ſeparation. Ioſeph viſiteth his father in this his ſickneſſe, and taketh his two ſonnes with him, Manaſſes and Ephraim, ſtill ſhewing himſelfe in all things a comfortable, carefull and

The vſe of ſicknes.

obedient

Visiting the sicke.

obedient man towards his father, confuting also by his example that most sinfull softnesse of some in our dayes, who can not abide to come at ante sicke persons, as though themselues either neuer should be sicke, or being sicke could rest contented to lie by the walles, not comforted nor visited of anie bodie. That with him he toke his two sonnes, he shewed that more highlie hee esteemed to haue his children receyued into Iacobs familie, which was the Church of God, then to inioy all the treasures of Egypt.

Verse. 2. The ioye of frendes.

2 Then one told Iacob that his sonne Ioseph was come, & Israel tooke his strength vnto him, and sate vpon the bed, &c. See how the presence of deere friends comforteth the sick and grieued in their beds. It euen maketh their spirits reuiue, and their strength to come againe, that they are able to speake and deliuer matters as whole men. How may a friend then answer it to God or man, to denie such comfort to the sicke.

Verse. 11. A most full feeling of Gods mercies to be wished.

3 Then Iacob called for Iosephs children, kissed them & imbraced them, and breaketh into these words: I had not thought to haue seene thy face, and behold God hath shewed me also thy seed. Shewing thereby what a full feeling he had in his hart of Gods infinite mercies vnto him, receiuing more then euer he could hope or looke for. Such, such feeling should we also haue in our estates euerie one of vs, weighing our case past weighing our case present, weighing what once was likelie, and what yet now we haue, what once we could not dreame of, and yet now by God is done, and rising vp vpon it into all feruent feeling of a sweete and gracious God, which hath so done for vs. This did Iacob here, and blessed he, this doe not some of vs, as may bee feared, and therefore sinfull we. But now let vs amende, and write this saying of Iacob vpon our handes, that we mate euer see it. Ioseph then toke away his children from his fathers knees, and did reuerence downe to the grounde. O dutifull childe, a verie patterne of all vertue and true affection to parents whilest the world endureth. So great and so mightie, so honourable

Verse. 12. Reuerence to parents be we neuer so high.

and

and ſo high, yet to his father hee boweth, and doth reuerence euen to the ground, his father being but a ſhepheard (as you heard before) that is, a man that liued by breeding and kéeping of cattell.

4 Then Ioſeph tooke his two ſonnes, Ephraim in his right hand towards Iſraels left hand, and Manaſſes in his left hand toward Iſraels right hand, ſo he brought them vnto him. But Iſrael ſtretched out his right hand (croſſing his hands) and laid it on Ephraims head which was the yonger, and his left hand vpon Manaſſes head, directing his hands of purpoſe, for Manaſſes was the elder. Then he bleſſed them, giuing ſuch title to his father Abraham as I wiſh vs to marke, namelie that he walked with God. To teach vs not to delight ſo much either in honour, or prowes, or policie, or any thing in our anceſtors, as that they were religious and feared God. But this maner of his fathers hands diſpleaſed Ioſeph, & he ſought to remoue them, telling his father that Manaſſes was the elder, &c. Where we ſée a weaknes in good Ioſeph, that he would go about to tie God vnto ſeniorítie and naturall order, when as before that it had appeared how God diſpoſeth of his bleſſing to the yonger before the elder. As Iſmael being elder, yet Iſaac was bleſſed, Eſau being elder, yet Iacob was bleſſed, Ruben being elder, yet of Iudah came Chriſt, &c. Now could Ioſeph a good man thus erre, and thinke that amiſſe which his father did rightlie and euen of purpoſe, and may we no way be deceiued? I wiſh them then to conſider this who are ſo wiſe in their owne eyes that they neuer like of their miniſters courſe, but would gladly haue their owne deuiſes followed as euer the better. Surely it may teach them modeſtie, and humble their ſpirits if god will to thinke more reuerently of others, that for their places and diuers circumſtances are more like to ſée what is the beſt.

verſe.13.

The beſt prayſe of Anceſtors.

God not tied to naturall artes

A good man deceyued.

5 But his father refuſed, &c. When father and ſonne deuided in a matter of ceremonie, the father one way, the ſonne an other, yet both godlie. Let it ſchoole vs euer to knowe what may be without breach of vnitie and common peace if men

verſe 19.

Good men diuerſly minded in a matter of ceremonie.

them-

themselues be louers of peace. Yet remember also that olde Iacob had the right, and yong Ioseph was deceiued. If father and sonne then may differ, brethren also may do the like. But yet go further. We learne not onely by this example the difference often that is betwixt men of nére coniunction, but we may take occasion also by it to thinke how we differ often euen from God, setting our selues as it were against him, and estéeming that better that in déed is not. As when we are gouerned in matters of saluation by the iudgement rather of flesh and blood, then by the spirit that séeth truth. If he laie the right hand, we wish the left hand, and if he lay the left hand, we like the right: what hee thinks good wee iudge euill, and what he makes euill we make good. Know this corruption which is too true, and then begging strength let vs séeke to amend it. The Lord gaue Iacob a prophecying spirit, to declare to them what was to come. And no little accompt in those daies made godlie children to be blessed of their fathers. What Iacob tolde also came all to passe, Ephraim was the greater, and yet both great. His name was likewise named vpon them, that is, they were taken and reputed as his children, and not he prated vnto when he was dead by his posteritie, as most foolishlie Papists would reason herehence. His assurance that he giueth them of the lande of Canaan, was grounded vppon the sundrie imminutable promises of God, which he beléeued. That god should be with them when he was dead, respected the promise that is also our comfort: I will bee thy God and the God of thy seede after thee. The portion that he giueth him aboue his brethren, giueth testimonie how ancient it is to make a testament concerning worldlie goodes when die we must. Finallie, that he speaketh of his dying so comfortablie, and without anie feare, it teacheth vs the effect of a liuely faith, how mightily it expelleth all feare of death. Thus ended this conference of sicke Iacob with his sonne Ioseph: and thus end we also for this time.

We oppose our selues euen to God.

Num.1.33. 35. Esay.4.1.

How ancient to make a testament

Chap.

Chap. 49.

Two eſpeciall heads there are of this Chapter.

{ Iacobs laſt Propheticall bleſſing of his Sonnes.
{ His death.

THen Iacob called his ſonnes and ſayd: gather your ſelues together, that I may tell you what ſhall come to you in the laſt daies. Written it is of the Swan, that before his death he ſingeth moſt ſweetly, and ſo did this godly Patriarke in this place. Neuer more ſweet ſonges than haue paſſed from the godly toward their later endes. Moſes in the 31. of Deut. & in the two chapters following, Ioſua in his laſt chapter & euen our Sauiour himſelfe in the 14. chap. of Ihon, in the 15. 16. 17. & at his laſt Supper. The apoſtle Paul when the time of his offring was at hand. 2. Tim. 4 v. 6. 7. 8. &c. The Apoſtle Peter when hee could thē he thought it meet while he was in this tabernacle to ſtir them vp, knowing ẏ the time was at hand, that he muſt lay down his tabernacle &c. This *Cignea cantio*, this laſt ſweet ſong of Iacob becauſe interpreters haue ſeen to be amoſt ſingular prophecie of thinges to come, they haue thought ẏ they did not adorne and ſet out ſufficiently, vnleſſe they deuiſed ſome hydden myſteries, and dark matter to be drawen out of it, ſwarming for this purpoſe from the true and naturall ſence of it in diuers thinges. I will omit theſe dreames of theirs and kepe to the Text, with ſuch matter as it properly and truely yeldeth. Praying it firſt to be obſerued, how by their father Iacob it pleaſed almighty God to informe theſe men of whom thouſands after were to come concerning their future eſtate, that they might

Sweet ſpeeches of diuers at their deaths

2 Pet. 1. v. 13 14.

The end of this prophecye.

hereby know & be most assured, ý God cared for them, & not only so, but that most extraordinarily hee cared for them, gouerning them as his owne peculiar people chosen from the whole world & made his own. If you aske or think how could Moses ý wrote these bookes know of this speech of Iacob to his sonnes being made in a priuat house, in a place but obscure, & about 200. yeres before he wrote. Answer your selfe with another question again & aske how could he so cunningly and so particularly describe the
Num. 34. land of Canaan, bordering it, and distributing it vnto some as he did, himselfe dying, and neuer entring into it: & if you must say, by Gods spirit illuminating, guiding and directing him he did this (as in deede you must say) why not then did the same spirit reueile vnto him being a chosen instrument to commit these matters to writing. what Iacob said at his later end to his children: Yet probable also it is, that so famous a prophecie as this, and at that time made whē mens words are especially marked, to wit, at their deathes, & before so many witnesses, was right carefully remembred, and by tradition caried from man to man, & from time to time, euen vnto Moses. It containeth in it the whole time from their going out of Egypt vnto ý comming of Christ, as by diligent obseruance may appeare, not I meane euery par-
Vers. 2. ticular accident in that time, but the stred and set order & course of the Church till that time. Let vs come then to the word, & obserue how he doubleth the word of hearing, saying: first hear, and then harken, al to note vnto them that they must not with an ordinary care harken vnto him, but with very great attention, with very speciall care and regard, since the matter by him now to be vttered was of weight and concerned them most neerly. So noteth this repetition vsually in the scripture, as in the
Psal. 45. 10. Psalme, when he saith: Hearken O daughter & consider, in-
Psal. 49. 1. cline thine eare, forget also thine own people, & thy fathers
Prou. 4. 1. house. Againe, Heare this all yee people, giue eare all ye that dwel in the world. In the Prouerbs: Heare O ye childrē the instruction of a father, & giue eare to learne vnderstanding. with many such. Againe he giueth himself 2. names, Iacob, & Israel saying: heare ye sonnes of Iacob, & hearken vnto Israel your father: drawing from these names 2. good arguments to stir vp

in

in them this attention which he requireth, ỹ one of nature, the other of religion: of nature, becauſe he was Iacob their father, of religion, becauſe fearing God truly, & ſeruing him euer, he found fauour with God euen ſo far, as to receiue from him this name of Iſrael, whereof you haue heard before the full circumſtance.

2 Ruben mine eldeſt ſon, thou art my might, & the beginning of my ſtrength, the excellency of dignity, and the excellency of power. Thou waſt light as water, thou ſhalt not be excellent, becauſe thou wēteſt vp to thy fathers bed, then diddeſt thou defile my bed, thy dignity is gone. *Verſ 3.* 4 Mercy receiued maketh ſinne more grieuous.

Comming now to particulars he beginneth with his eldeſt ſon, & as you ſee often repeateth his excellēcy, making great mention of it, that he was his might, ỹ beginning of his ſtrength, ỹ excellency of dignity, & the excellency of power, in the end throweth him out of all, ſaying he ſhould not be excellent, his dignity was gone. And why thus? becauſe he had ſinned agaynſt nature, & defiled his fathers bed. Then al theſe repetitions of his dignity tēded but to this: to exaggerat his fault and to make it appear vnto his cōſcience & the poſterity euer after, how great it was and foule before God, as for which all this dignity was loſt & taken away: Nothing more ſhaketh the hart of any one, not quite dead to God & grace then this courſe. Therefore often God vſeth it in his word. Heare O heauēs, ſaith he by the prophet, & hearkē o earth, I haue nouriſhed & brought vp children, but they haue rebelled againſt me. The Oxe knoweth his owner, & the aſſe his maiſters cribbe, but Iſrael hath not knowen me, my people hath not vnderſtood, amplifying their ſin by this that they had receiued this dignity to bee nouriſhed of him, and brought vp as his Children. In the fifth Chapter agayne, my beloueds Vineyarde was in a fruitfull grounde, hedged about, the ſtones gathered out, planted with the beſt plantes, a Towre built, and a wine preſſe made, yet it brought forth wild grapes: To Dauid likewiſe I anointed thee king ouer Iſrael, and deliuered thee out of the hand of Saul, gaue thy Lords houſe, and thy Lordes Wiues into thy boſome, gaue thee the houſe of Iſrael and Iudah, and would moreouer, if that had been too litle haue giuen thee ſuch & ſuch thinges: wherefore then haſt thou deſpiſed, &c. Eſay. 1. 2. 2 Sam. 12 7. & 8.

Still prooving the greatnes of sin by grace and fauour vouchsafed before. So here Ruben being vouchsafed of God to be his fathers first borne, his might, the beginning of his strength, the excellencie of dignitie, and the excellency of power, & yet sinning in this sort, his fault by these fauours was made most great, and therefore his dignitie and the sequels of his dignity most iustly translated otherwise. As the birthright to Ioseph, the priesthood to Leui, and the Kingdome to Iudah. Read Deuter. 33. verse. 6. Iud. 5. 15. & 16. Take we heede then of sinning euer, but especially when our consciences tell vs God hath beene gracious, gracious vnto Bodye, and gracious to Soule, gracious to our selues, and gracious to our friendes. For this is as the dignitie of Ruben which shall increase our offence, and iustly plucke downe from the hand of God a verye sure and certaine punishment vppon vs, and happily euen also vpon our posterity as here in Rubē, whose whole offspring was depriued of honor. There is not one of vs but hath receiued mercy from heauen in verye great measure, if wee bee aliue within to feele it. Therefore not one of vs, but euen in this respect bound with a carefull hart to auoide the thing that offendeth God. And happy wee if wee will doe it, remembring Ruben here and his fearefull losse, his dignitie being gone, as his Father sayth.

Gen. 49. 26.

Note.

Vers. 5. 6. 7. 2 Simeon and Leui brethren in euill, the instruments of crueltie are in their habitations. Into their secrets let not my soule come, my glory be not thou ioyned with their assemblye, for in their wrath they slew a Man, and in their selfe will they digged downe a wall. Cursed bee their wrath, for it was fierce, and their rage, for it was cruell. I will deuide them in Iacob, and scatter them in Israel. To the selfe same ende tendeth this punishment inflicted vppon these two brethren that the former did, euen to humble themselues in themselues, and to teach posteritie how God hateth euill. The Papistes prattle of *pœna* and *culpa*, that the punishment satisfieth for the offence &c. But farre otherwise doth the Word instruct, telling vs euer that punishment is not imposed to make satisfaction (for that onely doth Iesus Christ and his stripes)

The vse of Gods' punishments to the godly.

Esay, 53

but

but to purge the hart from all hypocriſie, humbling it faythfully and vnfaynedly, and to ſtirre vp to repentance for ỳ time paſſed, as alſo to carefulnes for the time to come, keping both body and ſoule in a godly feare as it were with a bridle. Therfore ſaith the father as you haue heard before. *Quod patimur vnde plangimus, medicina eſt, non pœna, caſtigatio, non damnatio.* That wee ſuffer punihment, it is a medicine not a puniſhment, a correction, not a damnation. *Non enim de peccatis ſumit ſupplicium, ſed in futurum nos corrigit.* For God doth not take puniſhment of our ſinnes (forgiuen) but chaſtiſeth vs fatherly for the time to come. Marke alſo in this place how fully, how plainly, how faithfully Moſes layeth downe to the world in writing ỳ ſhame & reproch of the tribe he came of, of his father Leui: which certainly declareth the power of Gods ſpirit ruling & ouerruling in theſe writinges, and that of him & from him, not from fleſh and bloud they are proceeded: for fleſh & nature would haue couered theſe blemiſhes in his auncеſtors.

An arg. of the ſcripture to be giuen by inſpiration.

3 Thou Iudah, thy brethrē ſhall praiſe thee, thy hand ſhal be in the neck of thine enemies, thy fathers ſonnes ſhal bow downe vnto thee. Iudah, as a Lyons whelp ſhalt thou come vp from the ſpoile, my ſonne. He ſhal lie down & couch as a Lion & as a Lioneſſe, who ſhal ſtir him vp. The ſcepter ſhall not depart from Iudah, nor a lawgiuer from betwixt his feet vntil Shiloh come, & the people ſhalbe gathered vnto him. He ſhall bind his aſſe fole vnto the vine & his aſſes colt vnto the beſt vine. He ſhall waſh his garment in wine, & his cloke in the bloud of grapes. His eies ſhalbe red with wine, & his teeth white with milke. Great is the bleſſing of Iudah then, & many fauours are vouchſafed to him. Mighty in battaile & proſperous in war ſhal he be. Of him ſhall come kings, one after one & many in number til at laſt the Lord Ieſus come, who is K. of Kings, & L. of Lords. Earthly bleſſings he ſhal alſo inioy, as wine & milke, that is, a countrey moſt abundant in vines and paſtures and all cōmodities. His brethren ſhal bow to him, & his enemies ſhal feare him as men do to ſtir vp a Lioneſſe that is a ſleepe. What greater bleſſings: but I pray you let vs remē-

Verſ. 8.
9
10
11
12

ber, was not Iudah also faulty when he lay with Thamar his daughter in lawe, as we heard before? how happeneth it then that Iacob so sharpely reproouing Rubē, Simeon & Leui passeth ouer in silence thus Iudah his fault and speaketh of nothing but blessings vnto him? Surely this thing was of God ẏ we might therby learne that sometimes he euen passeth ouer and coureth the faults of his chosen in sweete mercy as at other times he openly toucheth them in vnblameable iustice. That in Iacob also we might take a lesson not euer to publish whatsoeuer we know. The discretion of a man passeth by an offence & the same againe at other times doth it not: there are times to speake, & times to be silent, which this guider of Iacob here wil also direct his seruāts vnto as shalbe fit, ẏ hartely in prayer & for his glory beg ẏ same.

Vers. 13. Zabulon.

4 Zabulon shal dwel by the sea side, & he shalbe an hauen for ships, his border shalbe vnto Zidon. Here Iacob in ẏ spirit disposeth to Zabulon what 200. yeres after by lot fell so out as wee see in Iosua chap. 19. 10. &c. whereof came a double comfort. First to incourage them very cherefully when time should serue, to goe into that land wherein their portiō and inheritance was assured already, Secondly, to be content with it when by lot it should fall vnto them, knowing that though thus the casting of lots was vsed: yet this was altogether the same which their father Iacob in the Spirit had foretold, and therefore no Fortune or chance, but the very finger and prouidence of God.

Vers. 14. 15. Issachar.

5 Issachar shall bee a strong Asse, couching downe betwixt two burdens. And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shalbe subiect vnto tribute, This is, as if Iacob should haue said, Issachar or ẏ tribe of Issachar shalbe for strēgth able to doe much, being like a strong Asse, or an Asse of great bones as ẏ Hebrue is, but to his strength he shal not haue corage to resist his enemies, & therefore shall couch downe betwixt two burdens, & bow his shoulder to beare, &c. A nature which we daily see in too many, to be content for their owne ease and earthly profit to cary sackes and coles too in them not a few. rather

Thinke of this.

then

then they will intermeddle any thing. In some men this is too bad, namely in magistrates and men of place in their countreis. Whose couching downe, and bowing to these burdens, because they see rest is good, will one day be laid as hotly to their charge as now it doth greatly disgrace them in the world with good men. In the meane time they are but like Asses, as Issachar was, fit to beare.

6 Dan shal iudge his people as one of the tribes of Israel. Dan shalbe a serpent by the way, and adder by the path, byting the Horse heeles, so that his rider shall fall backward. The sence is this: Dan also shall haue the honor of a tribe, and shall in subtilty and craft abound, being that way like a serpent, also that way hee shall pinch his enemies, and giue them ouerthrowes, byting as it were the Horse heeles, so that his rider shall fall backward, though openly and by hand stripes (as wee say) he be not able to encounter or to do any great matter. Subtill secret byters then and workers of their will by pollicy, craft, and cunning are hereby noted and resembled. Outwardly and openly they doe little, but couertly and craftily they are like Serpentes by the pathe, so byting the heeles (not the head) of the Horse, that in the ende the rider is ouerthrowen and falleth backwarde, as well as if openly hee had beene encountred, and peraduenture rather. So ouer-reacheth hidden guile, when a man thinketh not of it.

Vers. 16. 17

Craft and secret cunning.

7 O Lord I haue waited for thy saluation. An abrupt breaking from the matter in hand to a meditation, as if he should say. O Lord whilest I thus speake of the estate of these my children and the posterity that of them shall come, I see vnto how many troubles and afflictions they shall bee subiect, and with what crosses they shall be exercised, but in this my fayth euer was & still is that thy gracious hand and helpe shall neuer be wanting to them, but what thou hast promised to my forefathers, thou wilt performe most faithfully in the posterity of them and mee, when thy good time shall be. For this is thy saluation O Lord, which I haue euer wayted for.

Vers. 18. A stedfast faith seeth a good end of all affliction.

Vers. 19. Iohn. 16. 33. Ro. 8. 36. 37.

8 Gad an hoſt of men ſhall ouercome him, but hee ſhall ouercome at the laſt. A prediction of them not vnlike to that of our Sauiour Chriſts concerning his children: In the world yee ſhall haue tribulation, but be of good comfort, I haue ouercome the world. To that in the Apoſtle: for thy ſake are we killed all the day long, and appointed as ſheepe vnto the ſlaughter. Neuertheleſſe in all theſe thinges wee are more than conquerours, through him that loued vs. To that againe in his epiſtle to the Corinthians. We are afflicted on euery ſide, yet not in diſtreſſe, we are in doubt, yet diſpair not, we are perſecuted, yet not forſaken, caſt downe, but yet wee periſh not &c. Finally to that of Iohn. All that is borne of God ouercommeth this world, and this is that victory that hath ouercome the world euen our faith. Who is it that ouercommeth this world, but he which beleeueth that Ieſus is that ſonne of God. Not therfore vncomfortable to Gad in the ende, more than this eſtate and lot of all Gods children, though for the time greeuous and bitter.

Pſal. 20.

9 Concerning Aſher his bread ſhalbe fat, and he ſhal giue pleaſures for a King. The meaning is this, a fruitfull part of the land ſhall fall to him, which abundance, with corne and all good fruites, ſhall make his bread fat, and his pleaſures many euen fit and conuenient for a King in that kinde. A comfortable bleſſing in this world, and granted to moe then I feare me feele Gods goodnes in it, and ſend from a feeling hart thankes to almighty God for it. A bleſſing that this our natiue countrey hath had long, & many a particular member in it if al were thought vpon. Pleaſures vpon pleaſures fit for a king, yea that many a king wantes inioy priuate perſons, if their ſpirites be not dead from all feeling.

Vers. 21.

10 Nepthali ſhalbe a hinde let goe giuing goodly words. That is, this tribe ſhall be giuen to humanitie, to ſweet ſpeech, and by peaceable meanes rather than by force of armes to defend themſelues, and to haue their being and ſtay in the world. A courſe certainly not without great power, though it ſeeme outwardly to be weak. What more perceth thā a ſmoth tounge:

and

and what anger yeldeth not in the end to a ſoft anſwer. Salomons teſtimony of this is knowne, that a ſofte anſwere putteth away wrath, when grecuous woords ſtirre vp anger. In his 25. Chapter againe: A ſoft tongue breaketh the bones. Meaning the heart that is bent vnto anger. As for example, How pacified Gedeon the raging Ephraimites. How ſtaied Abigael the fury of Dauid comming with death in his heart to Nabal her huſbande and all his houſhold? What the Towne-clarke did in the vproare of Epheſus, we ſee in the Actes of the Apoſtles. Other examples we may remember many. The ſaying is old and true, If a man will catch Birdes he may not come towardes them with a ſtaffe. But *Fiſtula dulcè canit volucres dum decipit auceps.* The Pipe goeth ſweetly whileſt they are deceiued: what daily experience ſheweth I neede not tell. But thinke you whether the ſmiling Sunne, or the bluſtring winde, wil cauſe you to laie downe your cloake firſt, ſurely with his kinde beames he wil take both your cloake & your coate from you, when the others puffes doth make you hold all harder. Great therefore is the power of a ſweete tongue. It comforteth the afflicted, it healeth the ſicke, it cheareth the poore, it ruleth the rich, it winneth the ſubiect, it appeaſeth the King, and whatſoeuer it wil haue, it getteth in the ende, neither anger nor ſtrength can reſiſt the force of it. Marke therefore well the bleſſing of Nepthali here in this place, and know it to bee a bleſſing being vſed well, that hee ſhall be a Hinde let goe, giuing goodly woordes.

Pro.15.1.

Verſe.5. Iudic. 8

1.Sam.25. 32.

Act.19.

Note:

11 Ioſeph ſhalbee a fruitfull bough, euen a fruitfull bough by the well ſide, the ſmall boughes ſhall runne vpon the wall, &c. Great and comfortable is the bleſſing of Ioſeph in many verſes, which being ſufficiently lightened with the marginall notes in the Bible, I referre you to them and pray you to marke them. Beniamin is the laſt, and of him ſaith his father, He ſhall rauine as a Woolfe, in the morning he ſhall deuoure the praie, and at night he ſhall diuide the ſpoyle. Meaning that of him ſhould come a ſeede which ſhould bee giuen to ſpoyle and to liue thereby. So goeth not this bleſſing by affection and fauour, but Iacob by the ſpirite ſpeaketh what hee muſt, bee hee neuer ſo deare. So were theſe twelue Tribes bleſſed of their father with

Verſe 22. 23.24. 25.26. Ioſeph.

Beniamin.

seuerall blessings. Whereof if some seeme hard blessings vnto vs, we must remember, that forasmuch as they hindred nothing the couenant, but notwithstanding them, they were all Patriarkes, euen them that were sharplest spoken vnto, as Ruben, Simeon, and Leui, &c. Therefore in deed and truth they were blessed, as daily yet it may be sayd, that forasmuch as the crosses, punishments, and afflictions of Gods children be so farre from hindring their felicitie in heauen, as that vsually they be helpes and furtherances thereunto, therefore euen in the middest of them and in the thickest of them, they may be sayd to be blessed, yea with them and for them, I meane for that God thus vouchsafeth to chasten them in the world, to the end they may not be condemned with the world. Blood-letting making for health is not an euil, but a good, and so worldly crosses leading to God chaunge their nature, and become no curses but blessings to the godly. What a faith had Iacob here so farre to see, and so chearfully to hope? Let it teach vs to see and expect with comfort what God hath promised & will truly performe.

Crosses be blessings.

Verse 29. 12 The blessing thus ended, the seconde part of the Chapter followeth, concerning the death of Iacob which heere was with great quietnes, and in great comfort, chearfully charging them what to do with him, and so taking his leaue. Let it teach vs the blessing of a staied heart to the last ende, with good memorie and good comfort to prescribe vnto all what is our will, and so to bid the world without feare, farewel. Let it teach vs the dutie of all the children of a man to be this, iointly to care for the honest burial of their parents, since here they are charged al togither to see this done, and not some one or two of them. Let vs learne that faith makes death no worse then a gathering of vs to our fathers, thogh frail flesh oft startle at it. And finally be sure that he appointeth not his burial in ỹ land of Canaan, for any holines of ground, or superstitious conceypt, of one place to be better then an other of it selfe, as blinde Popery doth make a difference of the Church from the church-yard, & of places in either of them before others, as neerer the crosse and neerer the aultar, but only for the promise sake, as hath been said before, that his faith might appeare how so

30.

31.

32.

33. Iacob dyeth a quiet death. Notes.

Popish conceites of places to bury in.

constantly

conſtantly he beleeued God, that that land ſhould be giuen in time to his ſeede, as that dead hee would take poſſeſſion of it with his fathers, and thereby incourage his poſteritie vnto like hope, patiently paſſing on towards the time, as became their knowledge. Iacob then dieth a ſweete death: he plucked vp his feete hauing thus ſpoken and gaue vp the Ghoſt. Many were his croſſes whileſt he liued as you wel know, yet thus he endeth and endeth them Our time muſt come and who knoweth how ſoone. The God of might and mercy, be vnto vs in that houre as here to Iacob, that ende we may and yet neuer ende, die, and yet not dying liue with him for euer in his kingdome, Amen.

Chap. 50.

The chiefe heads of this Chapter may be theſe.

The honour done vnto Iacob before his buriall.
The honour done at his buriall.
Ioſephs ſweete placabilitie towards his brethren.
Ioſephs death.

THen Ioſeph fell vpon his fathers face & wept vpon him and kiſſed him. Where wee ſee the force of loue loatheth not his dead face, his pale lips, his earthly hue at all, but breaketh and burſteth through all impedimentes, and ſheweth it ſelfe by true tokens. So loue where it was would neuer be hidden, and as yet it continueth the ſame nature. *Verſe* 1. Loue to the dead.

2 The embalming of Iacob and others in thoſe daies, ſheweth vs the lawfull vſe of this honour then. It was vnto them in thoſe dayes, ſome ſigne of future incorruption, their faith beeing then vſually helped with outwarde Symballes. To vs at this day it hath no ſuch neede (though it may be lawfull in other reſpectes) ſince the reſurrection of our Sauiour and heade, geueth full aſſuraunce hee ſhall lykewyſe chaunge oure Embalming. Phil. 3. 21.

Philip.3. 21. vile bodie, that it may bee fashioned like vnto his glorious bodie, according to the working whereby hee is able euen to subdue all things vnto himselfe.

Verse 3. Dayes of mourning. 3 Fortie dayes were accomplished, &c. The dayes differed as people and places differed. The Iewes here mourned fortie dayes in this sort. The Egyptians seuentie, others nine, and some one way, some an other. A time set we cannot appoint, but euer remember that our griefe be moderate, and without hypocrisie.

Verse 6. 4 When Ioseph asked leaue to goe bury his father. Pharoh most willingly consented vnto it and sayd, Go vp and bury thy father, as hee made thee sweare. Thereby giuing againe verie great testimony of his Princely fauour towardes his good seruant, and euen therein also shewing some religion, that hee would not haue a lawful oath broken, to the iust reproofe of those now that haue not so much in them. But mee thinke I heare you obiect against this, the example of our Sauiour in the Gospel: who said to his Disciple seeking leaue to goe first and bury his father: follow me, and let the dead bury their dead. But remember there the office that then that Disciple was chosen vnto, the preaching of the Gospel, a worke of weight and also of speed. Remember that as yet that father of his was not dead, but til that time he would haue been respited. And lastly, remember that his father was not yet of the family of the faithfull, and therfore the case with this nothing like.

Obiection Mat.8.21.

Answere. 1. 2. 3.

Verse 12. 5 There went with Ioseph to the buriall, all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the lande of Egypt. These for honour. Likewise all the house of Ioseph and his brethren and his fathers house. These for nature and aliance. Lastly Charets and Horsemen not a fewe, and these for securitie. So the company in all was exceeding great. And as their company so was their mourning also passing great, so that both the inhabitants of the lande wondred at it, and the place receiued a name thereof, the lamention of the Egyptians. So his sonnes did vnto him according as he had commanded them. Which right well may admonish vs euer to bee faithfull in dead

mens

mens wils when they are honeſt & lawfull. A vertue ſurely woꝛth very much, yet not ſo honoured as it deſeꝛueth, which wooꝛketh to ſome both ſhame and ſinne.

6 When Ioſephs brethren ſawe that their father was dead, they ſaid it may be that Ioſeph wil hate vs, &c. Where ſee the ſting and the continuall ꝛyting of an euil conſcience: what they had deſeꝛued now they feare, and a guiltie minde wanteth euer reſt. See it alſo how parents liues keep many thyngs ſtreight that either goe awꝛy oꝛ are feared, as likely when they bee gone. Eſau wil hold while his father liueth, but when once hee is gone, haue at Iacob his bꝛother foꝛ a reuenge. Small cauſe there is then why childꝛen ſo egerly ſhould wiſh their ends, ſince their life keepeth out much contention and euil. Their meſſage to Ioſeph was but feined, and ſo appeared ſince eaſily it might be thought, that if Iacob had feared any ſuch thing, he would haue carefully ſpoken of it to Ioſeph himſelfe in his life time. But let vs learne by it, that an vntruth wilbe peering out one way oꝛ other to ſhame vs if we vſe it, and theꝛefoꝛe take heede. The argument they vſe to moue him to mercy would bee obſerued, to wit, becauſe they were ſeruants of his fathers God. It is all one as if they ſhould haue ſayd, they which haue one God ſhould be ioyned in moſt ſure loue togither. To the great confuſion of them that ſo pꝛoudly, ſo maliciouſly and ſo contentiouſly diſturbe the peace and moſt holy vnitie that otherwiſe would be, and of right ought to be amongſt bꝛethꝛen, bꝛethꝛen I ſay of one God, one faith, and one baptiſme, &c, They likewiſe came vnto him and fel downe befoꝛe him, confeſſing themſelues his ſeruants and at his direction.

Verſe 15.

Verſe 17.

7 Then Ioſeph wept when they ſpake vnto him, and ſaid vnto them, feare not, foꝛ am not I vnder God? When ye thought euil againſt me, God diſpoſed it to good, that he might bring to paſſe as it is this day and ſaue much people aliue, &c. See the tendernes of a godly hart, Ioſeph could not foꝛbeare teares when hee ſaw the feares of his bꝛethꝛen falling thus downe beforе him, but euen with water vpon his cheekes he moſt kindly ſpeaketh to them, comfoꝛteth them, and biddeth them not

Verſe 17 18.19.20

Philip.3. 21. vile bodie, that it may bee fashioned like vnto his glorious bodie, according to the working whereby hee is able euen to subdue all things vnto himselfe.

Verse 3. Dayes of mourning. 3 Fortie dayes were accomplished,&c. The dayes differed as people and places differed. The Iewes here mourned fortie dayes in this sort. The Egyptians seuentie, others nine, and some one way, some an other. A time set we cannot appoint, but euer remember that our griefe be moderate, and without hypocrisie.

Verse 6. 4 When Ioseph asked leaue to goe bury his father. Pharoh most willingly consented vnto it and sayd, Go vp and bury thy father, as hee made thee sweare. Thereby giuing againe verie great testimony of his Princely fauour towardes his good seruant, and euen therein also shewing some religion, that hee would not haue a lawful oath broken, to the iust reproofe of those now that haue not so much in them. But mee thinke I heare you obiect against this, the example of our Sauiour in the Gospel: who said to his Disciple seeking leaue to goe first and bury his father: follow me, and let the dead bury their dead. But remember there the office that then that Disciple was chosen vnto, the preaching of the Gospel, a worke of weight and also of speed. Remember that as yet that father of his was not dead, but til that time he would haue been respited. And lastly, remember that his father was not yet of the family of the faithfull, and therfore the case with this nothing like.

Obiection Mat.8.21.

Answere. 1. 2. 3.

Verse 12. 5 There went with Ioseph to the buriall, all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the lande of Egypt. These for honour. Likewise all the house of Ioseph and his brethren and his fathers house. These for nature and aliance. Lastly Charets and Horsemen not a fewe, and these for securitie. So the company in all was exceeding great. And as their company so was their mourning also passing great, so that both the inhabitants of the lande wondred at it, and the place receiued a name thereof, the lamention of the Egyptians. So his sonnes did vnto him according as he had commanded them. Which right well may admonish vs euer to bee faithfull in dead

mens

mens wils when they are honeſt & lawfull. A verie ſurely woꝛth very much, yet not ſo honoured as it deſeꝛueth, which wooꝛketh to ſome both ſhame and ſinne.

6 When Ioſephs brethren ſawe that their father was dead, they ſaid it may be that Ioſeph wil hate vs, &c. Where ſee the ſting and the continuall byting of an euil conſcience: what they had deſeꝛued now they feare, and a guiltie minde wanteth euer reſt. See it alſo how parents liues keep many things ſtreight that either goe awꝛy oꝛ are feared, as likely when they bee gone. Eſau wil hold while his father liueth, but when once hee is gone, haue at Iacob his bꝛother foꝛ a reuenge. Small cauſe there is then why childꝛen ſo egerly ſhould wiſh their ends, ſince their life keepeth out much contention and euil. Their meſſage to Ioſeph was but feined, and ſo appeared ſince eaſily it might be thought, that if Iacob had feared any ſuch thing, he would haue carefully ſpoken of it to Ioſeph himſelfe in his life time. But let vs learne by it, that an vntruth wilbe peering out one way oꝛ other to ſhame vs if we vſe it, and theꝛefoꝛe take heede. The argument they vſe to moue him to mercy would bee obſerued, to wit, becauſe they were ſeruants of his fathers God. It is all one as if they ſhould haue ſayd, they which haue one God ſhould be ioyned in moſt ſure loue togither. To the great confuſion of them that ſo pꝛoudly, ſo malicioufly and ſo contentiouſly diſturbe the peace and moſt holy vnitie that otherwiſe would be, and of right ought to be amongſt bꝛethꝛen, bꝛethꝛen I ſay of one God, one faith, and one baptiſme, &c. They likewiſe came vnto him and fel downe beſoꝛe him, confeſſing themſelues his ſeruants and at his direction. *Verſe 15.* *Verſe 17.*

7 Then Ioſeph wept when they ſpake vnto him, and ſaid vnto them, feare not, foꝛ am not I vnder God? When ye thought euil againſt me, God diſpoſed it to good, that he might bring to paſſe as it is this day and ſaue much people alliue, &c. See the tendernes of a godly hart, Ioſeph could not foꝛbeare teares when hee ſaw the feares of his bꝛethꝛen falling thus downe beſoꝛe him, but euen with water vpon his cheekes he moſt kindly ſpeaketh to them, comfoꝛteth them, and biddeth them not *Verſe 17 18.19.20*

feare. Yea he maketh arguments vnto them, and by proofes wil haue their heartes assured that they neede not doubt. Am not I vnder God saith hee: that is, doo not I feare God and therefore can not deale hardly with you beeing my brethren, or am not I vnder God, that is, can I or may I goe about to reuenge that which God remitteth and forgiueth being vnder him, but by the successe of things, it appeareth that God hath forgiuen you, therfore farre be it from me to controll the doings of his maiestie. O that I were able with word or wish, with speech or prayer, to effect in some the sequeale of this argument, wee know how many times offences grow amongst vs, and how many times some being lothy for their faultes, seeke to satisfie them whom they haue grieued, with an vnfeined hart. But it wil not be taken, Reuenge, reuenge cryeth the spirit of venome, and leaue him not whilest he is worth a groat. Would that man now beholde heere Ioseph, might he not learne, that if he feare God hee must forgiue, yea he wil forgiue? Or if you take it in the other sense, that in reuenging that which God forgiueth, he professeth openly that hee taketh not himselfe to be vnder God. Now what a man is lothy for and willing to make amendes for, God forgiueth, if therefore man wil not, that man proudly exalteth himselfe aboue God, in controwling his doings, and in punishing that which hee remitteth: which if it bee horrible in dust and ashes, then let that person knowe that the Lorde will awake though hee seeme to sleepe, and beat that bitter stomacke euen with yron roddes, till hee haue taught it to stoupe to both him and his. O looke we therfore vpon Ioseph euer, and when sight of misdooing moueth the grieued neighbour or friend to say forgiue, then aunswere with Ioseph in holy wordes, Am not I vnder God? That is, my brother, my friend, I see by this sorrow that God hath forgiuen, and if I should keepe, I should make my selfe aboue and not vnder God, which farre be from mee. Therefore feare not, I forgiue and forget, and all is wel. The verie bones of Iosephes brethren reioyced at his clemencye and kinde nature, no doubt blessed him, and blessed God for him, and so for you if you doo the lyke. Am not I vnder God? O speech of a gratious heart. I cannot make an ende to thinke of it. But I must be ruled. Let

me

me remember you therefore of his ſecond argument. Why ſaith hee ſhould I bee angry with you, ſince what you did euill the Lorde hath turned to good, and to the ſauing of many liues. No no. I will looke vpon him and not vpon you, and his mercy ſhall blotte out your offence. Therefore whileſt that is in mine eye whiche I truſt ſhal neuer from eye, whileſt I haue an eye, feare not I may not, I cannot I wil not hurt you. No I will nouriſh you and your children. And this ſhalbe an argument vnto you without all doubt, that I am your brother ſtil in all loue and nature of a kinde brother. Thus did hee cheare them and euen make them to liue, who were lyke dead men before him for feare. This laſt argument is worthie marking, namely, that by his deedes of loue to them, hee would ſhewe that he had forgiuen them. Should our forgiuenes be meaſured by this rule, would it ſhewe well? God knoweth all, and the worlde ſeeth this, that the tongue ſaying we haue forgiuen, yet our hande holdeth in the leaſt curteſie which may paſſe from vs. This was not Ioſephs forgiuenes, but in token that all was faithful, I wil nouriſh you and your children ſaith hee, that is, I wil doo you all the good that I can. Sweet Ioſeph then ſweet are thy words, and ſweet are thy deeds, true is thy loue and thy fauour faithfull, therefore tokens folow it, as the heat the fire, liue thou in this to our example euer, and thy honour for ſuch argumentes bee neuer forgotten.

Verſe 21.

Loue we muſt, not in lips or in tongne only, but in deed and in truth. Ioh. 3.18.

Verſe 22 Good Magiſtrates in mercy, continued long.

8 So Ioſeph dwelt in Egypt, hee and his fathers houſe, and Ioſeph liued an hundreth and tenne yeares. The Lord being mercifull to his people, continued the life of a good Magiſtrate long vnto them. The lyke mercy is with him ſtil to preſerue vnto vs our comfort and our head gouernour, his faithfull ſeruant our gracious Souereigne, if wee intreat him by feruent prayer, framing our liues to his lyking more and more, and thanking him truly for ſo great a good. If not, as mercy keepeth, ſo ſo iuſtice taketh, that the cryes maye ryng when it is too late.

9 Ioseph saw Ephraims children, euen vnto the third generation, which was a great blessing, also Manasses childrens children. So dealeth God with his chosen when he wil, and hee wil when to them it may be good. Be it therefore with vs as hee pleaseth, and that is best for vs. If we liue yet he must blesse, and if we dye, yet neither hee nor that power in him dieth to be fauourable to our seede, and to blesse them in mercy when we are gone. His promise also is past already, I wilbe thy God and the God of thy seede after thee: and what would we more, if our consciences tel vs we are in this couenant.

Ioseph dyeth.

Lastly, Ioseph dieth also, and taketh an oath of his brethren, to remoue his bones when God should visite them by deliuering them out of Egypt, to carry them to the land of promise. Wherin his faith as his fathers before him did appeare, as the Apostle witnesseth to the Hebrewes. Their faithfulnesse in so doing, when they remoued we see in Exodus. Thus ended Ioseph the renowned seruant of God, the faithful seruant of his Lord and maister, and the nourcing father of all his kindred, with him endes this booke, and with it my labour, which to the Lord of mercy I most humbly now commend, that it may finde a blessing with him, to the glory of his name, to the comfort of his people, and to the moouing of others: whose leisure is greater, & whose gifts be better to consider what wanteth to a multitude in this land, and to relieue them according to their reaches. Praying thee also good Christian reader, to whom there may be any vse of this my poore labor, to goe forward with thy holy exercise of reading the scriptures, to take thy bible into thy hands anew, and euer when thou hast read a Chapter, to read these notes ouer vpon the same, and to conferre them with the text. And if thus both thy feeling and comfort increase, to blesse God the author of all mercies, and namely of this, and to pray for him truly who loueth thee hartely, and shall so continue.

Heb. 11.22

Exod. 13.

27 A 58

FINIS.

Corrections.

Folio 6. line 5. read would. fol. 37. b. line 9. his. fol 47. b. line 20. shall. fol 60. b. line 5. is. fol. 67. line 1. asked for Sarah saying, where is ibid. note line 3. these. fol. 69. line 33. the religion, ibi. and liue. fol. 121. b. lin. 4. dealings. fol. 122. line. 34. similitude.

